

THE

Juvenile Instructor

VOL. 52

MAY 1917

NO. 5





Over 6000 Years of History

it took to produce that little band of American heroes who in that immortal document, The Declaration of Independence, hurled their defiance at autocratic government, declaring that governments among men derive their just powers from the governed.

Many and bloody were the wars fought to establish in the Western Hemisphere the civilization and freedom we now enjoy, and for the preservation of which the Allies in Europe on a far-flung battle line are fighting today.

It is the story of these American fighters who risked life and fortune in the cause of religions, civil and political freedom—who wrested from the savage foes and European rivals the continents of North and South America—that is told, as never told before, by Cyrus Townsend Brady in his master work.

American Fights and Fighters

PATRIOT'S EDITION

A Trumpet Call to American Manhood

Our country has just taken the most momentous step in its history. We have regained the right to look the whole world in the eyes without flinching. Now let every true-born American turn to these inspiring pages that he may experience a rebirth of the spirit of the founders of the Republic.

and draw from them the lessons of energy and manhood found in these thrilling stories of our brave fighters on land and sea. Read of the genius, courage and audacity of Washington, displayed on many bloody fields; of the daring and enterprise of the seamen in our unbeaten navy, who fought for the freedom of American commerce on the seas. Get acquainted with those gallant youths and rugged frontiersmen who carried the Anglo-Saxon fighting spirit into the trackless western wilderness, driving before them the treacherous Mexican and the plumed and painted savage, whose blood curdling war cry re-echoes through these volumes in many a tale told by brave Indian fighters—pioneers, scouts, troopers and Major Generals, whose adventures are here related for the first time.



Stories That Stir The Blood

You will glory in these splendid stories of dauntless heroism, of subtle strategy, of brilliant tactics, of fierce fighting which vitalize the past and make one jealous of the glorious title, Citizen of the United States. You will gain a new conception of America's fights and fighters, and take increased devotion to the cause to which our fighting forefathers consecrated their lives.

In brilliant panoramic procession there passes before your eyes the proud, domineering, indomitable Spaniard; the gay, debonair, dashing, brilliant Frenchman; the cool, stubborn, persistent, persevering, heroic Englishman; the hardy Colonist, adding to his old-world stock the virtues generated by the new life in a new land; and the American Indian fighting gamely and bravely to stem the on-coming tide of civilization, to whose prowess and strategy full justice is done in these stories.



Given to Prompt Subscribers

A Copy of the Greatest Fighting Document Ever Penned by Man

The Declaration of Independence

A Facsimile in Color, Illuminated by the Coats of Arms of the United States and of the Original Thirteen States. Size 32x22 in.

Every American home, every American office, should display on its walls this clarion call to arms in defense of human rights—the palladium of our liberties. Was it a yellow brood of Pacifists—of Moral Degenerates—who solemnly pledged all that life holds dear to the support of a principle? Did Jefferson, Hancock, Adams, Franklin, Morris, and the other signers, stop to count the cost? Had they done so, where would we be now?

Dedicated to the Loyal Sons of Fighting Sires

American Fights and Fighters

PATRIOT'S EDITION

This splendid set of books has just been issued in a new form which leaves nothing to be desired as to dignity and attractiveness of appearance. The price named in this offer is considerably under the regular publisher's price, but our price can only be maintained should the immediate response to this offer indicate that we are not to be put to a heavy selling expense in disposing of this small edition through repeated advertisements. Therefore, make sure of securing your set of AMERICAN FIGHTS AND FIGHTERS at this cut price by mailing your order TODAY.

ONLY 50c NOW

and coupon, brings to your door, charges prepaid, these six inspiring volumes, beautifully bound in cloth, printed on splendid paper, in good, clear type, each volume 8½x 5½ inches. You will enjoy the illustrations almost as much as the text; and there are maps and plans galore.

Your money back quick if you do not declare these six volumes the most interesting books you ever read—BUT

Don't Neglect to Send Coupon Today

BRUNSWICK SUBSCRIPTION CO.
1116 Brooklyn Bldg., New York, N.Y.

I enclose 50c, first payment on the 6 volume set of AMERICAN FIGHTS AND FIGHTERS, to be shipped charges prepaid, with the large facsimile in color of the Declaration of Independence. I agree to remit \$1.00 a month for 7 months following their receipt. Otherwise, I will, within 5 days, ask for instructions for returning them at your expense, you to refund my 50c on receipt.

Name.....

Address.....

Occupation.....



Every milk can will
be sweet and sanitary
if you always use

Old Dutch



Young Men

As well as Young Women will
find **SHORTHAND** an open door
to opportunity.

Take our Spring and Summer
Course.

L. D. S. Business College

Wasatch 320

Sugar and Sugar Beets

Development of the sugar industry in Utah and Idaho has added one of the most important phases of prosperity for the farmers, millions of dollars worth of sugar beets being purchased each year. The culture of beets has brought added wealth to the farming community. From this farm crop is made sugar that is absolutely pure, wholesome, good—worthy of your selection for use in your home.

Always Specify

**TABLE AND PRESERVING
SUGAR**

Get Your Seeds Now

Our Seed and Nursery Guide Book for 1917

Will assist you in selecting just the kinds best adapted to this climate. This year there will be more planted than ever, and stocks of pure-bred seeds are limited. Do not delay. Send us your name and address and get our *Free Seed and Nursery Book* by return mail.

Porter-Walton Co.

SALT LAKE CITY

L. D. S. GARMENTS

1917 SPRING AND SUMMER PRICES

This list cancels all previous quotations

U60	Light weight, bleached cotton.....	\$.90
U61	Summer weight, bleached cotton.....	1.10
U63	Medium weight, bleached cotton.....	1.20
U64	Medium weight, unbleached cotton.....	1.20
U65	Fine lisle, double thread, bleached.....	1.40
U66	Heavy weight, bleached.....	1.45
U67	Heavy weight, unbleached.....	1.45
U70	White, 50% wool, shrunk.....	2.50
U71	All wool, heavy weight.....	4.25

Postage extra. Average shipping weight 20 ozs.

Garments marked for 20c extra

Sizes: Breast, 34-44; length, 54-64.

Larger sizes, 25c extra

BILLINGS MERC. ASSN. 415 North 10th West St., Salt Lake City, Utah

SCHEPP'S COCOANUT



The Standard for over 50 Years. Pure, Dry and Crispy, contains no chemicals or moisture. Used by economical housewives.

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Comfort Indoor Closet Odorless Sanitary Germ-Proof

Every home without sewerage needs one. Most convenient, meritorious home necessity in a century. A boon to sick people. Can be placed anywhere in the house.

Abolish Outdoor Closet

Put a warm Comfort Toilet in your home, a guarantee of healthy, sanitary conditions. Germ-life killed by chemicals in retort. Emptied once a month—not trouble. Needs no other attention. Boards of Health endorse it. Write now for literature, prices, etc. Agents wanted—exclusive territory.

Comfort Chemical Closet Co.
435 Factories Bldg., Toledo, O.



Sent on Free Trial 30 days

Have You Plenty of Sugar on hand?

Sugar is one of the cheapest and most important foods. Every home should have an adequate supply. When ordering specify—

EXTRA FINE

Table and Preserving Sugar

ABSOLUTELY PURE

made by the Utah-Idaho Sugar Company. Then you will get the purest, whitest and sweetest sugar made. May be had in 10, 25, 50 and 100 pound bags.

Manufactured by

UTAH-IDAHO SUGAR CO.

Joseph F. Smith, President

Thos. R. Cutler, Vice-President & Gen'l Mgr.

BEST BY TEST

One swallow doesn't make a summer; and one test doesn't constitute a guarantee of satisfaction. There are always a number of aspects to every article of utility, and although it may measure splendidly up to one of these aspects, if it fails in all the rest it cannot be said to be a very efficient article. "Best by every test" is the measure of efficiency. That is the test by which Calumet Baking Powder excels. Chemically, physically, physiologically and domestically, it fulfills all the demands of modern science and art. It is chemically correct, physically pure, physiologically wholesome and domestically efficient and dependable.

If you can think of any other quality that ought to characterize a first-class baking powder, no doubt the manufacturers will see to that, too. Personally we can't. It looks to us as if a baking powder that can make good on those four claims is about as nearly perfect as a baking powder can be. However, you know the old proverb—"The proof of the pudding is in the eating of it." Calumet will stand that test, too.



Gets Folks Feeling Right

If you are losing your "pep," or you feel that your supply of energy is exhausted before each day's tasks are completed, eat—



You'll be surprised how quickly this concentrated food builds you up and gets you feeling right. Always appetizing, easy to prepare and economical to use.

Try Sunripe Koffee-et—the health drink. Refreshing and satisfying.

UTAH CEREAL FOOD CO.
OGDEN, UTAH

CONTENTS

MISCELLANEOUS

The Sons of Lehi Return with the Brass Plates	Frontispiece
Mother (A Poem)	Grace Ingles Frost 223
Social Reform.....	E. Conway Ashton 225
A Tribute to Mother... ..	Barbara Maughan 228
Obedience is Heaven's First Law.....	Dr. James E. Talmage 229
Compensation	231
Sixth Ward Sunday School, Ogden Stake	235
Protect the Birds.....	257
Notes on Our History (Illustrated).....	Delbert W. Parratt 258
What it Means to a Mormon.....	Dorothy Snow 262
The Audubon Warbler (Illustrated).....	Claude T. Barnes 263
A Mother's Heart (A Poem).....	Josephine Holzener 264

EDITORIAL THOUGHTS

Conference	236
Prizes for Crops.....	236
The Greatest Woman in all History.....	237
Mothers of Great Men.....	237
Topics of the Times.....	238

SUNDAY SCHOOL WORK.

Teacher-Training Department—Making of a Teacher—Supplemental Thoughts..	242
Superintendents' Department—Sacrament Gem and Concert Recitation for June—Uniform Program for June Fast Day—Our Annual Conference.....	244
Choristers and Organists' Department—Child's Voice—What is the Purpose of Music in Worship?.....	246
Parents' Department—Work for June ...	248
Theological Department—First and Third Year Lessons for June.....	249
Second Intermediate Department—First and Third Year Lessons for June....	249
First Intermediate Department—First and Third Year Lessons for June.....	251
Primary Department—Lessons for June..	254
Kindergarten Department—Lessons for June	255

CHILDREN'S SECTION

The Dog that Won the Cup.....	265
The Princess Sunnyhair (Illustrated)....	267
Glad Tidings.....	Minnie Iverson-Hodapp 270
How the Brass Plates were Obtained....	Wm. A. Morton 271
The Sweetest Word (A Poem).....	272
The Children's Budget Box.....	273
The Little Noah's Ark.....	276
The Funny Bone.....	278

NOTICE TO SUBSCRIBERS—When writing to the Brunswick Subscription Co. in answer to advertisement on inside of front cover please note that address should be 1116 BRUNSWICK BLDG. instead of 1116 Brooklyn Bldg.

The Greatest Boy Department in Utah



You know the pride a boy takes in his appearance,—you want to develop that pride as much as you can—it's a quality in your boy's character that is commendable.

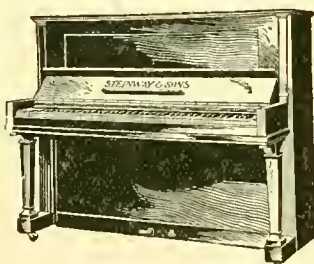
Sampek clothes help develop that quality. We submit them for your consideration.

STURDY OAK SHOES L. D. S. GARMENTS

Order by mail

Gardner & Adams Company

Salt Lake City



Pianos and Players arranged and priced in groups

NEW UPRIGHTS

Group A
\$197

Group B
\$265

Group C
\$285

Group D
\$70 up
(used)

NEW PLAYERS

Group E
\$345

Group F
\$395

Group G
\$265 up, user
Bench and
\$25 worth
of music
with each
Player

We Bought For Cash

At a sacrifice, the entire stock of Carstensen & Anson Co., consisting of more than 100 pianos, player pianos and grands. This stock we are closing out at unequaled prices, which represent an actual saving of from 25 to 50%.

At these low prices we can arrange terms to suit your convenience, as low as \$5.00 monthly on uprights and \$10.00 monthly on players. This opportunity, coming right now, when pianos, like all other merchandise, is climbing steadily in price, is surely a blessing to homes without music.

High grade and well known makes of fine uprights and players are offered now far below the usual price. Write us for catalogues, prices, and full particulars.

Consolidated Music Co.

ESTABLISHED
1862

ROYAL W. DAYNES, Manager
13-19 E. FIRST SOUTH ST.

CAPITAL
\$500,000.

WINNERS OF BRONZE MEDAL IN NATIONAL CONTEST
FOR TRUTHFULNESS IN ADVERTISING

CONS. MUSIC CO.,
Salt Lake:

Gentlemen: Please send full particulars about your closing out sale of C. & A. Co's stock.

Name

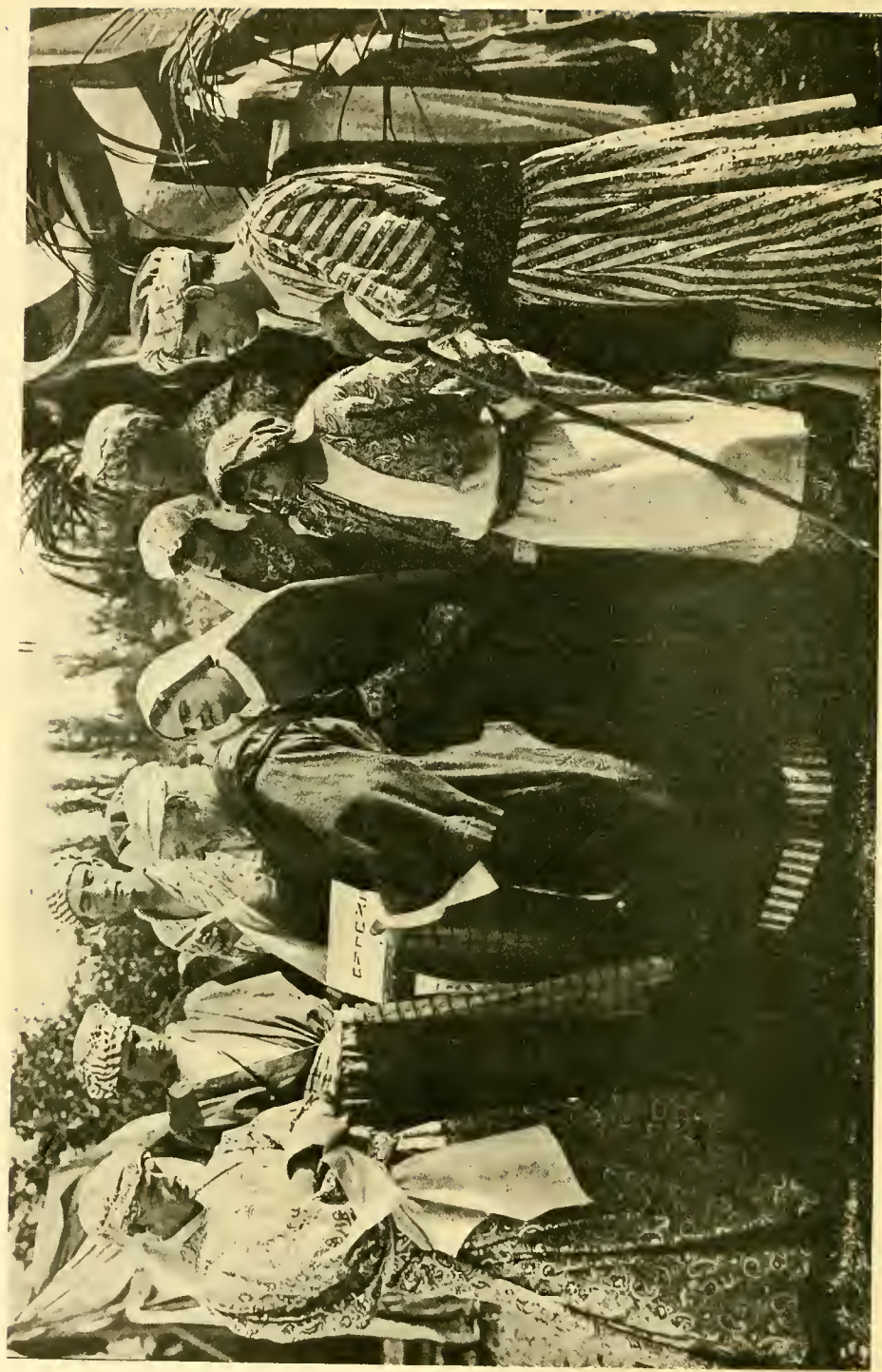
Address

MOTHER

(An acrostic)

By Grace Ingles Frost

Marvelous beacon of infinite ray,
Over life's turbulent sea,
Turning thy brightness to guide me alway,
Heavenward, homeward to thee,
E'er be mine eyes wide for light thou dost send,
Rescue to give from the wave's roar and rend.



THE SONS OF LEHI RETURN WITH THE BRASS PLATES (See story p. 271)

Photograph by A. J. T. Sorensen



VOL. LII

MAY, 1917

No. 5

Social Reform*

By E. Conway Ashton

Without deviating from its earnest policy of proselyting for new converts abroad, the Church at home has sought, by appropriate means, to nurture its people in the admonition of the Lord. When the early ministers of the Gospel were traveling in many lands, their families lived amid surroundings of comparative simplicity. Here, in the fastnesses of the mountains, there developed communities remarkably free from sin and vice. Here, in the isolation of the far West, grew up a people who loved God and quality. Here, away from the world, a social web was woven, wherein there were mingled the warp and woof of all nations, the poor respected as much as the rich—the weak as much as the powerful. They were not destined to live forever amid these simple environments. Civilization became more and more complex. The railroad and the telephone and the telegraph brought us in closer and closer touch

with the world. Strangers came among us, some exceedingly virtuous and some exceedingly bad—and the whole structure was changed. Then, too, in the primitive days the men and women toiled hard at their simple tasks; their children, being compelled to aid in the bitter struggle for existence, had little or no time for *insane* pleasure. Few, if any, parents allowed their children to avoid the economic effort. Wealth was not lavished upon the slothful as now, and there were in those days no idle rich for the poor to vainly imitate. Industry and commerce were hardly then open to the young men; on period of education or preparation was required to fit boys for the trades or the farm, and none was taken. Now, industrial, commercial and professional life have become more hidden, and the task of training boys and girls to take their places in this complex life involves vast expenditure of time and means.

These new economic conditions have also greatly altered the life of women. In the olden days a woman used to preside over a home which

*Paper read at the conference of the Deseret Sunday School Union, at Tabernacle, Salt Lake City, April 8th, 1917.

was, at the same time, a factory as well. Added to the responsibilities of bearing and rearing a large family, the doing of the washing, ironing, cooking and sewing, she and her daughters made candles, soap, smoked meats, carded wool, spun yarn, knitted socks, made carpets, quilts, dyed cloth, made butter and cheese and assisted with the poultry, cows, pigs, and vegetable growing. A great deal of that tremendous feminine energy is now released. Labor-saving machinery has greatly reduced her house work. Marriage is now deferred to a later age, and this gives to the modern girl a number of years of leisure before entering upon her life's work. Leisure has resulted in her education and in her entering many fields of activity formerly only open to men. Money and the cheap ideals of a careless and prodigal age, have turned her mind to light and frivolous things. Standards, taste and conduct have greatly altered since the day when the Bible was the most read book in every household; when everybody knew everybody else in the community, and when any show of laxity, immodesty, or wrong conduct on the part of a young girl was the common talk and property of everybody in the village. The newspaper, with its shrieking headlines, the thousands of cheap and vulgar stories filling the pages of magazines, the common, highly-flavored picture stories of the movies, all distract, fascinate, and familiarize the youth with unworthy standards.

And this new girl considers her release from the unremitting toil of former times a release into levity. She is impatient of culture, learning or accomplishment, and is carried away with desire for pleasure rather than for service. She adorns her person rather than her mind and soul. Pleasure instead of duty is her slogan. The brutal frankness of the vaudeville, the movie, the sensational magazine, the garish style has its effect and she walks forth like something precious

that has got loose dressed as feminine loveliness, and carrying her sex like a banner, and like a challenge.

This condition is due in large measure to the environment of the girl and not to inherent badness. Our girls and boys need steadyng and sobering. They need a consuming purpose in life. Old ideals must be stimulated, bad tendencies checked, sweet amiability, loveliness and charm must be conserved to useful purposes. Shall the Church shrink from the duty which the times impose upon it?

It is our task to perpetuate on the earth, the morals, virtue and religion of that sturdy race of men and women who settled here. It is our task to see to it that the sons and daughters of the humble convert from a foreign land are maintained in the path of moral and religious rectitude. The time was when the Church had no elaborate auxiliary organizations through which to perform this important service. But now, viewed solely from the standpoint of effective social machinery, the Church appears as an institution for social reform—the envy of the world. From its inception the Church has possessed the rarest and most effective organized social centers that the world has yet seen. What it has been doing for over half a century in social uplift, is just now being conceived by the most advanced social thinkers of the age as an ideal state of society. Here in the West, under the beneficent influence of the Church, are 800 separate communities—each a social center wherein men of all classes crafts, trades and professions mingle freely together twice or three times each week, there to fellowship and fraternize with each other in common enterprises—men who till the soil, weave fabrics, build houses, railroads, create homes; men who write books, teach school and who work in laboratories; all of these mingle together. Thier children meet together in social life and there commence again the associations which ultimately lead to

the establishment of new family ties and the creation of other homes, thus making for the perpetuity of the republic and the Church. Do you think that you, or your boys when they go to the trenches in this great world war, will write home of the futility of such a religion? In the fiery furnace of this great conflict the soldiers in Europe are even now demanding a religion wherein the ordinary man and woman can engage in more community religious activities. What would you think of a religion which affords a Sabbath School for the instruction, a church for sermons, but leaves its boys and girls to seek out each other in a public dance hall or a vulgar cabaret?

We must not become listless, we must not grow negligent. If a sentry sleeps at his post does he not have the mischief of the enemy to answer for? So it is with us as exemplars of the youth who come under our tutelage—we must think of the consequences of our acts.

The Church has inaugurated a movement which looks toward a more effective management of its 800 social centers, and it asks the co-operation of this, the vastest moral organization in all the world. Will we withhold our support to a movement which, even without a request, is a responsibility we can no more avoid than can the sentries of an army? We hold in our hands at this moment the destinies of two hundred thousand youths. We are asked to co-operate with all the other forces in the communities from which we come to teach modesty of dress and manner. Shall we not do all that lies in our power to prevent the minds of the young from becoming warped by a passion for unhealthy pleasures? Where is the man or woman who would see the sap of a robust tree of rustic joy drained by the taudry pleasure of a dance which requires the posturing of the body in vulgar, suggestive fashion? Compare the old fashioned community dance

with the cheap, gaudy, pleasure of the modern cabaret dances. At the public dance cabaret, and sometimes ward dances, may be seen honest farmer boys disguised as foppish city dudes, struggling working girls made hideous by the tinsel, low neck dress in vulgar imitation of the rich—there they may be seen in silly dress following the fashion of a lot of degenerates, male and female, wriggling their bodies with vulgar suggestion while they bawl the lewd and lascivious songs of the Bowery. The public dance hall and the public cabaret are not the only places where women wantonly expose themselves. Indiscretion in dress is becoming all too common in the office and on the street.

The great English novelist, H. G. Wells, recently said: "Winsome, weak womanhood will be told bluntly by men and women alike that it is a bore. The frou frou of skirts, the delicate mysteries of the toilet will cease to thrill any but very young men."

See how quickly the women of England and France have dropped the frivolities they indulged in before the war, and are now planting crops, running factories, and what other work the exigencies of the war make necessary. They dress simply and sensibly as their work demands, and all economize with zest. Ten to one the overdressed girl in your community is a girl of goodness, ambition, and brains, with her energy running to waste. Surely the Church as the most remarkable social economic, spiritual institution of this country today can interest and offer employment to this girl blinded as she is by too near a view of material things. There hangs in one of the world's greatest art galleries a magnificently melancholy picture, an awful satire on the mad pursuit of the gilded pleasures of the world—a nude female figure of surpassing and seductive beauty, floating in the air, draws after her a youth who madly spurs on an exhausted steed. He is chasing the lovely vision. At

her feet rolls a golden sphere along a narrow beam which spans a deep and awful chasm. Behind the haggard-faced rider death follows, holding up the hour-glass with the sand half run out. Beneath the feet of the tired horse lie the crushed forms of fairest beauty, symbols of the precious her-

itages of love and bliss which the foolish idolater of pleasure tramples under foot in pursuing phantom joys. His eyes are fascinated by the seducing vision before him, and madman that he is, he sees not the chasm into which he is about to plunge.

A Tribute to Mother

The following tribute to mother, written from Seattle to Mrs. William H. Maughan of Wellsville by her daughter Barbara, is taken from the *Liahona*:

To my Mother:

For the body you gave me, the bone and the sinew, the heart and the brain, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, for my life, for my being. All that I am is from you who bore me. For the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you who nursed me. For your smile in the morning and your kiss at night, my mother, I thank you.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chiding, for the justice you bred into me and the honor you made mine, all that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my

mother, forgive me. Forgive me the peril I brought you, too, for the sobs and the moans I wrung from you, and the strength I took from you, mother, forgive me. Forgive me the joys I deprived you of, the toils I made for you; for the hours, the days and the years I claimed from you; the times I had no smile for you; the caresses I did not give you—mother, forgive me.

Forgive me for my angers and revolts, for my deceits and evasions. For all the pangs and sorrows that I brought you, mother, forgive me. For your lessons I did not learn, for your wishes I did not heed, for your counsels I did not obey, my mother, forgive me.

Forgive me my pride in my youth and my glory. In my strength I forgot the holiness of years and the veneration of your weakness. For my neglect and selfishness, for all the great debts of your love that I have not paid, mother, forgive me.

And may the peace and the joy that passeth all understanding be yours forever and ever.

Your loving daughter,

BARBARA.

God bless the children and help us to be more like the kingdom of heaven ourselves. May we not be too childish to become child-like. Give us larger patience with the youngsters who fail to act like old people. Help us to understand the timid hunger after truth, the fearing struggle for self-expression.—*Geo. A. Miller, in "Some Outdoor Prayers."*

Obedience is Heaven's First Law

Conditions of Citizenship in the Kingdom of God

By James E. Talmage, of the Council of the Twelve

We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel. (Articles of Faith 3).

Pope's famous line, "Order is Heaven's first law", has often been misapplied. Order is a result of compliance with established requirements; of necessity, therefore, it cannot be first. It is an effect, not the primary cause. A more thoughtful generalization leads to the conclusion that obedience is the basal law of Heaven, and that this law is equally valid and as truly operative in things pertaining to mortality.

Jesus Christ, through whom the plan of salvation has been made available to mankind, has prescribed the conditions under which we may become its beneficiaries—the terms by which citizenship in the Kingdom of God may be secured.

Among these specified conditions is baptism by immersion for the remission of sins. The gross materialist, who wilfully refuses to see or to acknowledge anything beyond the affairs of earth, may ask: How can water wash away sin? In answer, be it said, water cannot remove the stain of guilt; nevertheless, obedience to the law of baptism as required by Jesus Christ is truly a means of securing forgiveness. Obedience, not water, is the cleansing unction.

Have you never read of Naaman, captain of the Syrian hosts, who sought relief from his leprosy through the ministration of Elisha, the man of God? (Read 2 Kings, chap. 5). The prophet commanded the leper to wash himself seven times in Jordan, and promised that through obedience the man would be cleansed. But the haughty Syrian was offended at the

simplicity of the requirement. He had expected some ceremonial spectacle of power, a display of miracle. But by the counsel of his servants he went "and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." The waters of Jordan had no special virtues of healing, but obedience effected a cure from the leprous affliction, which was rightly regarded as at once a bodily disease and a curse.

And what of the widow, whose sons were to be sold into bondage because she could not pay her late husband's debt? (Read 2 Kings 4:1-7). She came to Elisha in agony of soul; and the prophet told her to take the one little pot of oil in her house, and pour from it into as many vessels as she could borrow. With scrupulous care she complied with every detail of the instructions given her by the man of God, and the vessels were filled from the single cruse. "Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Obedience is a source of power, even as is prayer. When the Jews marveled at the wisdom of Christ, He told them of a very simple yet effective way of obtaining, each for himself, knowledge of supreme worth. "*My doctrine is not mine*" said He, "*but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself*" (John 7:16, 17).

In every day affairs we comply without question with the requirements essential to the results we desire. Electricity lights our homes, propels our vehicles, drives our ma-

chinery, transmits our messages, but only on condition that we obey to the minutest detail the laws by which that mystic force operates. We may cause the sunlight to record indelibly the beauties of the landscape, or the features of a friend, but only through obedience to the laws of light and the numerous mechanical adjustments incident to the use of the camera. And as we fully and unreservedly obey, the result is sure.

Why then should it be a thing strange in our eyes that through obedience to established and eternal law the higher or spiritual powers should be invoked to our service? The effect is equally sure. The Christ has given us solemn assurance: "*He that believeth and is baptized shall be saved.*" (Mark 16:16).

In the present age, the unalterable necessity of obedience as a means of blessing has been reaffirmed through the prophet Joseph Smith: "*There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.*" (Doctrine and Covenants 130: 20, 21).

And further: "*I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.*" (82:10).

There is no element of uncertainty

in the plan of salvation, far less of inconsistency or caprice in the judgment to be rendered on individual lives, for that would imply injustice. The plan is simple. Man is in a fallen condition, beset with weaknesses and sin. Means are provided whereby he may rise, and, through the corridors of death and the portals of the resurrection, reach the way of eternal progression. Those means are all comprised in *obedience to the laws and ordinances of the Gospel*. It is only by compliance with the laws of our community and nation that we have title to personal liberty and to a share in the blessings and privileges provided by the government under which we live. Shall the terms of citizenship in the Kingdom of God be less definite than in the nations officered by men?

Divine authority for the naturalization of mankind in that eternal Kingdom has been restored to earth in the current age. The Church of Jesus Christ of Latter-day Saints calls upon all peoples irrespective of race or nationality to cultivate an abiding faith in God, to turn from sin in contrite and genuine repentance, to be baptized by the authority of the Holy Priesthood, and to receive the assured companionship of the Holy Ghost through the laying on of hands.

On the high authority of the Holy Scriptures, the direct word of God to man, be it said, *there is no other road to salvation.*

Speak Gently

Speak gently! It is better far
To rule by love than fear.
Speak gently! Let no harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vow that true hearts bind;
And gently friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the careworn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently to the erring; know
They may have tried in vain;
Perhaps unkindness made them so;
Oh! win them back again.

McGuffey's Reader.

Compensations

Susa Young Gates

Miriam Bradford lay prone upon her bed, face downward, hands clenched and her face buried in the stifling depths of the pillows where she endeavored to drown her sobbing cries. The heat lay on the bright, red sands like a shimmering, smoldering blanket, and threatened at any moment to blaze into actual flames.

The sagging porch looked wan and helpless under the spidery tamarisk tree, leaning dusty and still above the shabby roof. The small bedroom with its very clean, white-washed walls, and its well-scrubbed floor held within itself the afternoon blistering heat waves, unable to catch the faint breeze of the coming evening coolness through the small four paned windows.

"I cannot; I will not," cried the unhappy storm-tossed figure from the bed, unmindful of the heat-pressure around her body; for the waves of passion beat against her temples and in her aching throat, until she felt as if she were, indeed, the inmate of some Inferno. "It is too much to ask of anyone, much less of me," she sobbed, under her breath. "I have sacrificed all the years of my girlhood to a colorless life in this forsaken Dixie Country. I have worked and sacrificed and suffered to gain the professional training for a nurse that I so desire, and now—" Again the bitter sobs shook the bed with their poignancy.

"Mamma," called a childish voice from the yard outside. "Mamma, are you asleep? Let Mamie come in. Mamie wants to see Mamma. Mamie's homesick. Please Mamma, p-l-e-a-s-e." The plaintive, childish voice trailed off into quivering emotion, but the figure on the bed made no reply.

The heavy hay-laden teams from the field began rolling by the house, as the

men from their farms came up to the city with their loads of juicy lucern, the second cutting of the season. Only the creak of the wheels and the crack of the whip could be heard, as the wheels sank heavily and softly through the soft, red sand which deadened the sound and made progress difficult.

"Please Mamma, Mamie's homesick; Mamie's lonely. Please Mamma Mamie's got a tummy ache—aches bad—Mamma. Mamma,—Mamie's been eating green grapes. Mamie's got the tummy ache."

Instantly, the mother was on her feet, the door was unlocked, and she had the little child in her arms, quieting the little sobbing breaths, while her own tore heavily through her breast.

"How many green grapes have you eaten?" she cried anxiously, as she felt the pulse of the child.

The blood-shot eyes of the little one and the racing pulse betrayed more than a common disturbance. Her own trouble was forgotten. Her heart-ache could wait, while the mother and professional nurse took entire charge of the situation. Cleansing her hands swiftly and automatically she put the thermometer under the baby's tongue. She prepared the cool sheets upon the little trundle bed by the side of her own, unrobed the child, and wrapped the feverish body in wet clothes, covering the little one to her chin. She was alone, and for all she knew, she would be alone all night with the little sufferer. But she knew, and she knew that she knew more about her child's condition than did anyone else in the Dixie village, her home.

The dusk was settling down on the bright, red hills and the green-bow-ered village, veiling the heated land-

scape with some semblance of cool darkness. Miriam Bradford dreaded to light the hot coal oil lamp and to make her mosquit wood fire in the kitchen stove, for she knew that it would intensify the humid atmosphere almost beyond endurance.

When she came to make her fire, she remembered that she had chopped no wood that day, and so passionate had been her resentment against her own fate, that she had tossed aside all her careful habits and her usual exacting labors, as if that might register her vow against life and its cruel limitations.

A teamster, at the top of a load of hay, in passing by her door, whistled with a good imitation of a meadow-lark's call; but so absorbed was Miriam in her endeavor to break up a few pieces of the tough wood, that she did not heed, even if she heard the whistle. In a moment, the heavy ax was lifted from her hand and a voice said, in tones that were jovial, even if somewhat loud.

"Now, Miriam, haven't I told you dozens of times that you are not to chop wood while I am in St. Joe? There isn't any call for other women, much less for you, to do this kind of work; and I've begged you a hundred times to let me bring and chop a load of good cedar to pile up against your back door."

"Oh Heber, I wish you wouldn't bring those things up now. My baby is sick, and I am so distressed. I will be glad if you will bring me in one armful of wood and lay it inside the kitchen door, but no more, please."

"I don't see why you won't let me chop all I want to," grumbled the short, thick-set but wholesome farmer, who swung the ax in his powerful arms, as if it were but a feather's weight.

"You know, Heber, why I will not allow you or any other person to show me favors. I have no way to return them."

"There is one way, Miriam, of returning all the favors I could ever do you, here or hereafter—"

The unhappy woman fled with her arms full of broken sticks, unwilling to hear—less willing to answer—this part of her old friend's conversation.

"I will not; I cannot," she cried again to herself, as she hastily lighted the fire in the kitchen stove, "chop wood, boil potatoes, wash dishes forever and ever. It is more than I can bear, even for the half love I feel for Heber Latimer, or the whole love which fills my soul for my sick baby."

"There are other ways—there is my profession—" She was flying about the kitchen, making preparations for the baby's welfare, and as she passed the small shelves which held her few supplies, she hastily plucked down a small tin can from the top shelf, and said fiercely to herself,—"I need a cup of tea, I shall have a cup of tea—ten cups of tea. I shall drink all the tea that my profession requires me to use, and whose business is it? I am my own mistress. Who shall say what is right or wrong for me to do?"

Her whistling friend evidently took her curt disappearance for short dismissal, and after filling her wood box with well-cut wood, and piling up several armfuls against the side of the kitchen door, he quietly mounted his load of hay and as quietly drove away, through the soft evening sands.

Within the house, Miriam Bradford was facing the crisis of her life. She did not wish her neighbors to know of her trouble, for she realized that their sympathy, however generous and quick, would irritate her beyond bounds. And so as she paced back and forth, during the hours of that wretched night, she fought her battle fiercely.

"I have spent four years training myself since my early widowhood to become a thorough professional nurse, and now that my profession calls me back to the city where I received it—

now that lucrative rewards hold out tempting recompense for all my struggle—now that my little one is old enough to be in school through the day and to leave me comparatively free to practice my profession, and thus secure means to give her the best advantages life can offer her, I am asked to marry an old sweetheart—for my baby's sake—for his sake—and for my own soul's sake—bah—Oh—why must I suffer myself to be swayed by that cruel thing men call conscience!"

She stood for a moment in front of her mother's picture, which was that poor attempt at art—an enlarged photograph—but it was the presentment of her dear mother, and she recalled how that mother had spent the years of her life in this hard forbidding Dixie country. Into a corner of her mother's picture, she had tucked the letter from the superintendent of the splendid Latter-day Saints hospital, offering her an excellent place on the staff of that great institution.

"Why shall I not go; what shall hinder me? My life is my own; and is not the circle wider, the scope greater, the opportunity broader for usefulness, in the central city of my people?" The large brown eyes were unnaturally bright, from the fever of struggle within, as she stood looking without any sentimentality, but with deep suffering at the picture of her mother.

"Oh mother, mother, what would you tell me to do?"

"Mamma, Mamma, I am lonely," wailed the fever-smitten voice of her baby. "Please let me in Mamma. Mamie's sick, Mamie's homesick. Open the door Mamma, and take Mamie in. Mamie's homesick—"

"I am here darling, right by your side, and you are in mother's bed, and I have your hand in mine. Don't you see mother, Mamie?"

"Let me in, mother; Mamie's homesick; Mamie's homesick."

The insistent voice of the child, which had taken up its unconscious appeal regardless of time and place, filled the room with its feverish afflictions.

The mother, kneeling above her child, knew professionally that the baby was in no serious danger, and yet as the silent watches pressed down upon her spirit with their awesome loneliness and weight, the dread thought tossed back and forth in her mind that her future path branched in two directions,—the perfection of her own career with attending fame and material comforts; or heavy sacrifice and poverty as the mother of her babe and the possible wife of the good man who had offered far more than temporary service at her door that night.

At four o'clock that morning, the tossing head of the child quieted, and a grey paleness settled over the small features. Instantly alarmed, in spite of her trained knowledge of night conditions upon the sick, the mother's heart itself stopped beating.

"Dear Lord," she prayed, "at least help me to pray; in remembering myself, I have forgotten Thee. Teach me Thy way, oh Lord."

The long stillness was broken by the plaintive twitter of a meadowlark outside her window, and at the fluttering sound, life and hope beat at the gateway of her soul. As she held the pulse of her baby in her practiced hand, she felt the blood throb more evenly, and the beads of moisture on the baby's brow, gave evidence that the life crisis had passed.

Miriam went to the small chamber window and looked out into the quickening dawn. Under the eaves of her low-roofed cottage, some twittering chippies had builded their summer home. She heard the anxious, hungry "tweet" "tweet" of the birdlings in the nest; and as she watched, the swift-winged mother flew down, fluttered over her nest with her breakfast worm in her mouth, to feed her little ones

The thrill of loving service swept the strings of Miriam's heart like some forgotten music that comes without question and serves without doubt. Her eyes filled with swift moisture, and she turned back to the chamber to kneel before the bed of her little babe and once more dedicate herself to the service of her own circle, her own family, and her own friends.

"Father, make me adequate to the vast area of these homely interests under my humble roof tree, and within the confines of my own village," was her chastened prayer.

The morning light brought again the slow train of empty running-gears, going out to the fields through the soft sands, cooled by shades of night, and slipping between the wheel spokes with noiseless pressure. Again a wagon stopped before her gate, and again the peculiar whistle of the meadowlark greeted her ears; and this time, she opened her front door and waited until her old friend and would-be suitor came into her broken gateway.

"How is the baby?"

"Better," answered the mother.

"And you, Miriam?"

"I?" she answered. "Oh, I have decided to nurse Mamie and the rest of St. Joe, all my life, and to bring light and life into my own home first, before taking them into other people's."

"Good," said her companion, his eyes aglow, and the firm lines of his lips melting into a smile. Heber Latimer was very good to look at when he smiled, for you forgot all the discrepancies of a toilsome life and the

limitations of a country environment when you saw the strength and genuineness of the soul which looked out from Heber Latimer's eyes when he smiled.

"That is very, very good. I don't know why Salt Lake City should absorb all of the goodness and sweetness, the gifts and genius that belong of right to our whole community, and to all the Church. We need you here. You can become a center of light, beauty and culture here in this town; where you were born and brought up. Why seek wider fields? And what about my home? I have waited ten years, Miriam, for this morning. How much longer must I wait?"

The girlish figure, on the doorstep in the early morning, swayed a little with weakness and emotion, but her eyes smiled bravely into his, as she whispered in return, "One month, possibly two."

"Four weeks is quite enough for any woman to make up her mind, and her wedding clothes. I need nursing—I am—heart-sick—I want my nurse—"

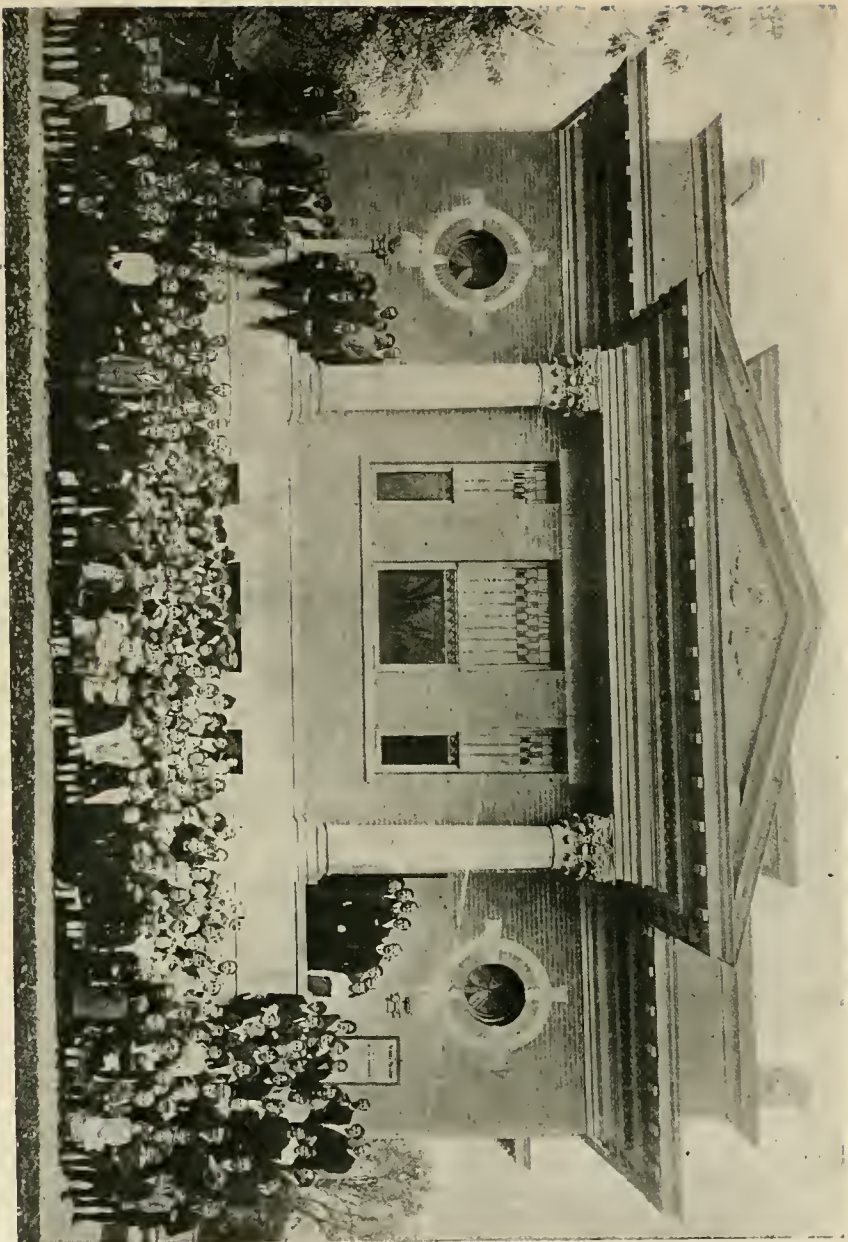
"So does Mamie. You must share and share alike—Heber!"

"Good," was what he said, again, as he smilingly lifted her off the doorstep and, after one tender caress, set her gently down again and went off to his day's work, whistling his meadowlark lay.

"There are compensations," whispered Miriam Bradford happily, as she looked after him, and then went back to her child—"even in St. Joe."

A Song of Motherhood

As mother my dignity is supreme, for I am sculptress of the race. The architect of humanity. My body is the temple, the holy of holies wherein are fashioned into indelible shape, for weal or woe, the children who are to come. My part is difficult, but I will not flinch. I must be as strong as the oak on the bleakest hill, and tender and sweet and pure as the flower that blooms in the valley below. For freedom's sake I must be free, for I am sculptress, architect of humanity, its citadel, its oak, its blossom. I am woman, Mother and Molder of the race.—*Purity Advocate*.



SIXTH WARD SUNDAY SCHOOL, OGDEN STAKE, OGDEN, UTAH
Superintendency: Albert B. Foulger, O. W. Halverson, Lawrence N. Evans, Secretary, Frances Petterson
Photo taken Oct. 22, 1916. Enrollment, 414

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT JOSEPH F. SMITH, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

Published Monthly.
Price \$1 a year, payable in advance.
Entered at the Post Office, Salt Lake City, as
Second Class Matter.

Copyright, 1917, by Joseph F. Smith, for the
Deseret Sunday School Union.

Officers of the Deseret Sunday School Union

JOSEPH F. SMITH.....General Supt.
DAVID O. MCKAY.....1st Asst. General Supt.
STEPHEN L. RICHARDS.....2nd Asst. General Supt.
GEORGE D. PYPER.....General Secretary
JOHN F. BENNETT.....General Treasurer

MEMBERS OF THE GENERAL BOARD

Joseph F. Smith	Charles B. Felt
David O. McKay	George H. Wallace
Stephen L. Richards	Howard R. Driggs
Heber J. Grant	Nathan T. Porter
Hugh J. Cannon	Milton Bennion
Andrew Kimball	Charles W. Penrose
John F. Bennett	Edwin G. Woolley, Jr.
Seymour B. Young	Hyrum G. Smith
George D. Pyper	Charles H. Hart
Anthony H. Lund	Joseph Ballantyne
James E. Talmage	J. Leo Fairbanks
George M. Cannon	J. W. Walker
Horace H. Cummings	E. G. Gowan
Josiah Burrows	E. Conway Ashton
William A. Morton	Adam S. Bennion
Horace S. Ensign	Edward P. Kimball
Henry H. Rolapp	Tracy Y. Cannon
Harold G. Reynolds	

SALT LAKE CITY, - - MAY, 1917

Conference

The 87th Annual General Conference of the Church was a season of spiritual refreshing. The critical condition of national affairs tended to add solemnity to the occasion. Loyalty and patriotism to God and our country were the keynotes. The Saints were admonished to obey the commandments of the Lord and to love their neighbors as themselves. President

Smith said if members of the Church shall be called to defend their country's honor, let them go with no hatred in their hearts, but with the desire to uplift and benefit mankind by fighting, if need be, or even giving their lives, but they should never forget that they are soldiers of the Cross as well as soldiers of the country. He said it was the duty of members of the Church to seek for peace for the whole human race and to exert their influence in that direction; that if the Saints would keep the commandments of God, they need have no fear of the future. He urged the people to be prudent and economical and to do everything in their power to increase the production of the necessities of life.

The first session of conference being on Good Friday and the last session on Easter Sunday, the brethren seemed to be inspired with the spirit of these solemn occasions. Fervent testimonies were borne to the divine mission of Jesus Christ as the Savior of mankind and the glories of the resurrection with immortality and eternal life were vividly portrayed. The services were very impressive and the vast multitude of people, which exceeded in number the attendance at any previous conference, went to their homes with the profound conviction that their leaders had been inspired by the Spirit of the Lord and that He will have a continual watch-care over His people.

Prizes for Crops

The General Church Authorities, with the approval of the Priesthood assembled at the recent General Conference, for the purpose of stimulating interest in the intensive cultiva-

tion of small tracts of ground, offered the following prizes:

For the best yield of spring wheat from five acres of ground, \$1,000.00; for the second best yield, \$500.00; and for the third best, \$250.00. For the best yield of potatoes from one acre of ground, \$1,000.00; for the second best, \$500.00; for the third best, \$250.00. The crop belongs to the contestant. The five acres of wheat must be in one tract, and the one acre of potatoes must be in one tract, and within reasonable vicinity of the ward.

Those entitled to compete are the various Priesthood quorums and classes and the auxiliary organizations of each ward. Of the former, there are the classes or quorums of the High Priests, Seventies, Elders, Priests, Teachers and Deacons. Of the latter, there are the Relief Society, Sunday School, Young Men's and Young Ladies' Mutual Improvement Associations, Primary Association and Religion Class. Each and all of these classes, quorums or organizations may participate in the competition, one requisite being that it is to be done by the quorum, class or organization, as such, although of course, this does not forbid the hiring of the work done. The competition is not open to individuals.

It is suggested by the Deseret Sunday School Union Board that our Sunday Schools take an interest in this competition, and where the conditions will permit, make an effort to win the prizes. The time is short, and schools desiring to enter must take the initiative immediately. Consult with the Bishop, and ascertain the rules governing the contest. By taking an interest in this movement, Sunday Schools will not only do their part in increasing the yield of food for the benefit of the State and Nation, but if they win, the prizes secured, added to the crop values, will furnish considerable means for the furtherance of Sunday School work.

The Greatest Woman in all History

Who was or who is the greatest woman in all history? Two hundred school teachers recently answered the question, and with enthusiasm and unanimity the judges awarded the prize to the one who made this reply: "The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, brings up a family of boys and girls to be useful members of society, and finds time for intellectual improvement." — *Youth's Companion*.

Mothers of Great Men

Schumann's mother was gifted with music.

Gounod's mother was fond of painting and music.

Chopin's mother, like himself, was very delicate.

Spohr's mother was an excellent judge of music, but no musician.

Milton's letters often allude to his mother in the most affectionate terms.

"All I am, or can be, I owe to my angel mother," said Abraham Lincoln.

Raleigh said that he owed all his politeness of deportment to his mother.

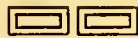
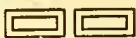
Goethe pays several tributes in his writings to the character of his mother.

Wordsworth's mother had a character as peculiar as that of her gifted son.

Hayden dedicated one of his most important instrumental compositions to his mother.

Charles Darwin's mother had a decided taste for all branches of natural history.

Sydney Smith's mother was a clever conversationalist and very quick at repartee.



CURRENT EVENTS

The world has been making history with wonderful rapidity during the past month.

The United States has become involved in the great war and Cuba has joined her.

Austria-Hungary has severed her diplomatic relations with the United States.

Brazil has broken off her relations with Germany. Argentina, Bolivia and several other South American nations seem likely to follow her example.

Russia has overthrown its despotic dynasty and is organizing a constitutional form of government.

Germany is threatened by internal dissensions, and the whole world seems on fire.

THE WAR.

War has come. In spite of all the efforts of President Wilson to avert it, our nation is now at war with Germany. In the ruthless submarine warfare, American ships were sunk and the lives of American citizens lost. Germany was deaf to every appeal for humanity and justified her wholesale murder of non-belligerents, denying that innocent neutrals had any rights she was bound to respect. Under such circumstances, war became inevitable.

On the 2nd of April, President Wilson, in his address to Congress, recounted some of the most flagrant outrages that had been perpetrated by the German imperial government. It was the most scathing indictment that has ever been presented against a civilized nation. In closing his address, the President said:

"With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course

of the imperial government to be in fact nothing less than war against the government and people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it, and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the government of the German empire to terms and end the war."

William Jennings Bryan presented a petition to Congress protesting against any declaration of war, and thousands of letters were sent to Senators and Representatives urging them to stand firm for peace. Pacificists assembled at Washington in great numbers and made an active campaign against the President's policy. The subject was fully discussed in both houses of Congress and the President's position was sustained; the vote in the Senate being 82 in favor of the resolution and 6 against it, while in the House the vote was 373 in favor and 50 against the resolution, which reads as follows:

"Whereas, the imperial German government has committed repeated acts of war against the government and the people of the United States of America; therefore, be it resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, that the state of war between the United States and the imperial German government which has thus been thrust upon the United States is hereby formally declared; and that the President be, and he is hereby authorized and directed to employ the entire naval and military forces of the United States and the resources of the government to carry on war against the imperial German government; and to bring the conflict to a successful termination, all of the resources of the country are hereby pledged by the Congress of the United States."

On the 7th of April, 1917, President Wilson issued a proclamation formally declaring that a state of war exists between the United States and the German imperial government. Immediately thereafter, all German ships (numbering about 100), which had been interned during the war, were seized by our government. It is reported that many of them have been so disabled by their crews, under orders from German authorities, that several months will be required to place them in commission. In one instance a ship was blown up by the crew and several of them perished.

A great wave of enthusiasm has spread over the country from ocean to ocean. Monster mass meetings have been held in different localities and stirring patriotic speeches have fired the multitude. The splendid meeting held in the Tabernacle at Salt Lake City was a striking exhibition of patriotism and loyalty. Prominent men are taking an active part in securing recruits, and enlistments are being made for both the army and navy. Even Mr. Bryan has offered his services to the President, with the request that he be enrolled as a private and assigned to any work that he can do until called to the colors.

The government has taken necessary steps to place the army and navy on a war footing and the several states are strengthening the National Guard. The national army that is to meet the present crisis is to be formed, around the organized forces now in existence. The American army and National Guard have been undergoing intensive field training during the years they have been concentrated along the Mexican border. These organizations are to be the nucleus of the national army of 2,000,000 men it is proposed to have ready within two years. The army and the national guard are to be expanded to full war strength at once, by voluntary enlistment, if possible and, if not, then by selective conscription. As soon as the training of the

enlarged force makes it feasible, additions are to be made until the desired total is reached. The officers for this national army are to be selected upon a showing of efficiency, and not because of political connections or distinguished lineage.

While it is understood that the United States will co-operate with the Allies in the most effective manner, it appears to be the intention of the Government not to send a force to foreign soil, at least not until a sizable army has been thoroughly trained, as there are other more practical ways of aiding the Allies by keeping the sea-lanes open, providing provisions, clothing and munitions for them, and administering to the wants of their civil populations. Congress is now considering a measure to provide a three billion dollar loan to the Allies, and it is proposed to build 1,000 wooden ships for carrying supplies to Europe.

The leaders of the Allied nations have welcomed the United States as an ally and expressed their supreme gratification because she has come to the rescue of humanity and arrayed herself against the implacable foe of peace. In France, the people went so far as to call the United States the savior of the world. It is asserted that the actual and potential resources which our nation will throw into the war have never been equaled by any other nation in the history of the world.

A war council has been arranged to meet at Washington soon and special embassies from England and France, each headed by a cabinet minister have arrived in the United States. The English delegation is headed by British Foreign Minister Arthur J. Balfour and the governor of the Bank of England. The French Commission includes Rene Viviani, Minister of Justice and Vice-President of the Council of Ministers. The object of the Council is to arrive at a concerted plan of action for the war.

The commander-in-chief of the French army and the chief of staff of the United States have exchanged felicitations. France has extended a cordial welcome to the American army and our chief has expressed an eager desire on the part of our army to take its place side by side with the armies of France.

Rear Admirals from the British and French navies, who came across the Atlantic in their own flagships, have held conferences with our naval officials and considered plans for naval co-operation between the United States and the Allies. American warships are to patrol the Atlantic coast and permit the withdrawal of British and French patrol vessels.

ECONOMICS

The great importance of conserving our foodstuffs and increasing the supply as much as possible is being impressed upon the people by government officials and other prominent citizens. They urge the necessity of making every possible effort to raise the largest crops possible because millions of people across the seas must rely on America for food supplies.

President Smith, as Trustee in Trust for the Church, has offered \$3,500 in prizes for the best crops of grain and potatoes.

Economy in living has been urged upon the people of the nation and was dwelt upon with great emphasis during conference.

We may take a lesson from our English friends who have enlisted a civilian army of 200,000 persons supplied with 2,000 American tractor plows, equipped with headlights for night plowing. These plows are being worked day and night and in this way it is expected that every available bit of soil will be brought under cultivation, including much land that has heretofore been used for lawns and parks.

IN THE TRENCHES

What is seemingly the commencement of a big offensive movement by the British forces in France is now in progress. Considerable ground has already been gained by the Allies and many prisoners taken. Such towns and cities as the Germans do not destroy before evacuating them, they compel the Allies to destroy before taking them. Nowhere and never in the world has there been such terrorism and devastation.

The Germans claim that the retirement of their forces during the past month was a voluntary withdrawal for strategic effect, but the British deny that such was the case and the reasons assigned by Germany are not convincing. There is a strong belief that Germany, being fearful of an uprising by her people, would like to have the army nearer home so it could be used to quell any internal disturbance that might arise.

THE KAISER

The press dispatches say that Emperor William is suffering from a severe nervous breakdown and that his physicians have ordered him to take the cure at Hamburg. He is said to be obsessed by the thought that he is responsible for the war, and it poisons his whole existence. He feels that he is menaced by enemies at home, without counting those abroad: First is the crown prince, the real author of the war and then the people—not the socialist party, alone, but the people who are starving and want universal suffrage. He feels that they are growing in numbers and rising little by little against those who organized the war. That is why Wilhelm is so anxious to convince the nation that he did not want war. All his protestations are made to appease the liberals and his famished and ruined subjects whose murmurings are growing stronger. He wants to continue popular at any price and that is why he

spoke the first word of peace. The people were grateful for it, but the submarine war came and spoiled everything.

Last month the discontent broke out in the Reichstag. One of the socialist leaders said:

"It does not require many words to explain why the world is arrayed against us. The answer is given quickly. The whole world sees among our enemies more or less developed forms of democracy and in us it sees only Prussians. We have people who seek to build Chinese walls and hinder every reform."

In this connection we are reminded of the statement made by the speaker of the English House of Commons that it was impossible for British statesmen to make any agreement with the German government as now constituted, and that it would be necessary, before signing any agreement of peace, to insist that it must be with a government different in essence and constitution from the present one.

RUSSIA

The crucible of war has produced a revolution in Russia which has overthrown the dynasty that has ruled that nation with despotic sway for 400 years, and efforts are now being made to establish a constitutional government in that great country. The revolution was not unexpected by those who were familiar with Russian affairs, but its swiftness startled the world and it may well be called one of the most remarkable uprisings in history.

Beginning with minor food riots and labor strikes, the cry for food reached the hearts of the soldiers, and one by one regiments rebelled until finally those troops which had for a time stood loyal to the government gathered up their arms and marched into the ranks of the revolutionists.

The change came with startling and dramatic rapidity. As the situation is

described from London and Berlin, the duma refused to obey the imperial rescript to dissolve, and voted to continue its meetings. An executive committee was appointed, headed by the president of the duma, which, after arresting the ministers, declared itself a Provisional government and announced its intention of creating a new government. With the assistance of the army it was soon in control.

One curious feature of the situation was that, unlike most revolutions, the people rose not against their sovereign, but against his ministers. The Czar, however, like the weak but amiable man he is, took matters into his own hands and sought his personal peace by abdicating.

From a very early period the German-born Czarina and the clique of pro-German reactionaries whom her influence made powerful with the Czar, were bent on ending the war prematurely in the interests of reaction.

The minister of the interior, Protopoff, precipitated the revolution by a series of repressive measures that were calculated to paralyze Russia's fighting capacity. The army and duma made every effort to oust him, but he was invincible and became such a menace that he had to be removed at all cost and so he was killed.

An eminent authority on Russian politics says that henceforth Russia will be ruled in substantially the same manner as Great Britain and will have a constitutional form of government with a ministry responsible to the duma, while it is asserted by others that a republic will be established.

Our government is now engaged in forming plans for immediate aid to the new Russian government, in strengthening its position, lessening internal dissensions and bringing its latent forces to bear against Germany.

Similar fruits of the war to those which have come to Russia will doubtless fall to other nations and when Germany's turn comes her revolution will not be so nearly bloodless.

SUNDAY SCHOOL WORK

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

Concerning the Recitation

The Making of a Teacher (Brum-
baugh) Chapter 20.

To secure preparation from pupils has, thus far, been one of the greatest difficulties of the Sunday School teacher. There are several reasons for this. The pupil does not feel the same degree of compulsion here that is exercised in the public school, nor does he, as a rule, feel the need of home study. This latter condition can be removed, at least in part by the teacher. Too little attention is given by teachers to the assignment of lessons. Announcement of the object of study or of the pages to be read does not stimulate to action. Assignment of a lesson should bring out some of the most fundamental things to be learned and leave the pupils with some stimulating questions which are to be answered by their own reading and study.

In the conduct of the recitation it is important that the teacher develop skill in questioning pupils. This is one of the best means both of stimulating thought and of holding the attention of all. It is much easier for pupils to attend to the object of study if the discussion is being passed rapidly from one member of the class to another. Monotony kills attention. If any one person talks continuously for a considerable part of a recitation period there is always danger of its becoming in some degree monotonous.

Supplemental Thoughts

A text book or reference cannot well contain all the illustrations and applications that may be given with profit in the conduct of a lesson; it may contain a statement of the fundamental facts and principles pertaining to the object of study. The most effective illustrations and applications, however will vary with time, place and circumstance. Illustrations that may be very effective with one class at a given time may be wholly ineffective with another class at another time or place. Illustrations should be drawn from the pupils' experiences and

observations; or, if from the teacher, they should be similar to experiences that are possible to pupils and easily understood by them. Without such illustrations the facts stated are likely to seem dry, and the principles may be unfruitful or meaningless.

As part of the preparation of the teacher, after reading the assigned text, time should be given to thinking of suitable illustrative material from current and local events that will vitalize the subject by bringing it close to the experiences and interests of the pupils. The pupils should also be encouraged to give illustrations from their own experiences.

What is true of illustrations is equally true of applications. Too often the scripture lesson seems far removed from the child's or youth's problems outside the class room. The facts and illustrations belong to a strange people, living in a remote time and place, and thus having little significance for the learner. This is not the fault of the scripture. It is probably the fault of the teacher if these lessons from the past are not illuminated with supplemental thought that will make the subject live in the present and function in the lives of the pupils.

Of what use is the lesson of the Prodigal Son if it cannot be illustrated with examples that will touch the lives of the pupils and thus illuminate the principles taught? And of what value will it be to know these principles if they do not find application? Should not the pupils be made to sense keenly the folly and misery of dissipation and disobedience and also the unworthiness of selfishness and jealousy? The lesson should not however stop with this negative impression or warning against wrongdoing—important as this is. Illustrations should be supplied of opposite types of character, presented in such a way as to produce admiration for the virtues of temperance, obedience, love and forgiveness and a desire to practice these virtues. Definite ways and means immediately available to pupils for practicing these virtues should be suggested—not, however, so much as duties imposed, but

as opportunities for service and as means to the attainment of real and enduring happiness.

Both teachers and pupils frequently spend all their time for study in reading and absorbing merely. Thus there is no opportunity for supplemental thoughts

and little for thought of any kind. The lesson should, of course, be read with care as the beginning of preparation. This should be followed with thoughtful consideration of illustrations, deductions and applications that will make a live, meaningful lesson.



A pantomime drill of "Jesus Lover of My Soul," presented by members of the Theological class of the Boise ward Sunday School, under the direction of Mrs. Lydia W. McKendrick. Clawson Y. Cannon, Superintendent. Names from left to right: Kneeling, Miss Labrum; second row, Misses Taylor, Asbury, McMillan; third row, Misses Worthington, Arthur, Daniels and Asbury.

Remember the Lord's Day

From a Revelation given through Joseph the Seer, August 7th, 1831

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the

Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full.—Doctrine and Covenants 59:9-13.

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR JUNE, 1917

While of these emblems we partake
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

CONCERT RECITATION FOR JUNE, 1917

THE FOURTH COMMANDMENT

(Exodus 20:8-11)

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Uniform Program for June Fast Day, The Sabbath Day

Preliminary music.

Abstract of minutes.

Notices.

Song, "Gently raise the sacred strain."

Prayer by a member of Second Intermediate Department.

Song Service, "Welcome, Welcome, Sabbath Morning," (Deseret Sunday School Song Book, No. 82); "Sweet Sabbath Day," (No. 194); "Welcome Happy Sunday," (No. 113).

Sacrament Gem.

Administration of the Sacrament.

Concert Recitation: (The Fourth Commandment) recited by a boy or girl of the First Intermediate Department, then by a class to be appointed, and finally by the whole school.

Separation for Department work.

Outline for class work (to be adapted to the capabilities of the class).

The Sabbath Day—when instituted—its purpose.

Needs of Sabbath.

(a) Spiritual.

(b) Temporal.

Keeping it Sacred.

(a) Sunday School.

(b) Other meetings.

(c) At home.

Re-assembly and dismissal.

OUR ANNUAL CONFERENCE

The Annual Conference of the Deseret Sunday School Union was held in the Tabernacle, Salt Lake City, Sunday,

April 8, at 7 o'clock p. m., President Joseph F. Smith presiding.

The Tabernacle was packed to overflowing, many standing in the aisles. It was estimated that between 11,000 and 12,000 Sunday School workers were present.

The music was rendered by the Ogden Tabernacle Choir of 240 voices, Elder Joseph Ballantyne, director, Sam F. Whitaker, organist. The following program was rendered:

1. "The Questioning of the Magi" (from "The Coming of the King," by Dudley Buck), William S. Wright, Mildred Ware, Male Chorus, Ladies' Chorus and full Choir.

2. Prayer by Elder Melvin J. Ballard, President of the Northwestern States Mission.

3. Explanation of musical program, Elder Edward P. Kimball.

4. a. Prologue.

b. The Morning.

c. The Accusation.

(From "The Story of the Cross," by Dudley Buck), Mildred Ware, Male Chorus, and full Choir.

5. Roll call was answered by thirty-three members of the General Board, ten representatives of foreign missions, and seventy out of the seventy-three of the stakes of Zion those absent being Kanab, Moapa and Yellowstone.

The following were sustained as officers and members of the Deseret Sunday School Union: As Superintendent of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints in all the world, President Joseph F. Smith,

with David O. McKay as first assistant general superintendent and Stephen L. Richards as second assistant general superintendent; as Secretary, George D. Pyper; as Treasurer, John F. Bennett; and the following: Heber J. Grant, Hugh J. Cannon, Andrew Kimball, Seymour B. Young, Anthon H. Lund, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, E. G. Gowan, Elias Conway Ashton, Adam S. Bennion, Edward P. Kimball and Tracy Y. Cannon.

A summary of the annual report for 1916 was read as follows:

Total number of schools.....1,394

A gain of 32.

Most of these new schools were organized in the American missions and were distributed as follows:

Central States	9
Northwestern States	8
Southern States	6
Eastern States	5
Western States	4
California	2

Enrollment

Officers and teachers.....21,126

Of these 10,448 were males and 10,678 females.

Pupils:

Theological Department	28,944
Second Intermediate Dept.....	24,971
First Intermediate Dept. (our largest department)	36,251
Primary Department	26,389
Kindergarten Department	31,374

Total.....147,929

Classified as:

Males	70,322
Females	77,607

We have in the Parents' Dept.... 12,857

(In actual attendance every Sunday)

Cradle Roll 15,849 |

Stake Board members..... 824

Grand Total

198,587

The great war has affected our foreign enrollment. The British mission, while showing a gain of four organized schools, reports a loss of membership of 1. We have lost 81 in the Netherlands and 186 in Japan. The Swiss and German mission kept the same 37 schools reported the

previous year and gained 212 in membership.

Enrollment in American missions:

California	1,748
Central States	1,443
Eastern States	826
Northern States	1,144
Northwestern States	1,514
Southern States	2,275
Western States	496

Total.....9,446

An increase of 1,303, or 16%.

Juarez Stake increased 471.

The largest schools in the missions are:

Honolulu	415
Kelsey, Texas	334
Rotterdam, Holland	331
Los Angeles	250

The largest stakes in Sunday School enrollment are:

Utah	6,143
Granite	5,578
Nebo	5,140

Largest schools:

Forest Dale, Granite Stake.....	1,028
Fairview, North Sanpete Stake....	834
LeGrand Ward, Liberty Stake.....	734
Second Ward, Brigham City, and Fifth Ward, Provo, each have...	725

The largest Cradle Roll reported is from Murray First Ward with 219, and Waterloo is a close second with 200 babies.

6. a. To the Judgment Hall (Organ Solo).

b. The Trial.

c. The Condemnation.

(From "The Story of the Cross")

William S. Wright, Douglas

Brian, Ladies' Chorus and full

Choir.

7. Teacher Training

.....Elder Milton Bennion

8. Social Reform

.....Elder Elias Conway Ashton

9. a. The Darkness.

b. The Earthquake.

(From "The Story of the Cross")

Mildred Ware, Douglas Brian,

Myrtle B. Higley, Double

Quartet and full Choir.

10. The Teacher's Easter Thought

.....Dr. E. G. Gowan

11. Closing remarks

.....President Joseph F. Smith

12. a. The Sepulchre.

b. Epilogue.

(From "The Story of the Cross")

Mildred Ware, and Ogden Tab-

ernacle Choir.

13. "America"

Congregation

14. Prayer, Elder Joseph E. Robinson,

President of the California Mission

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Harace S. Ensign, Geo. D. Pyper, Edward P. Kimball and Tracy Y. Cannon

CHILD'S VOICE—HOW HELPED— HOW HARMED

By Joseph Ballantyne

Many choristers assume that real interest in singing is not evident unless the children are using all possible physical effort to sing with a loud voice.

Without doubt the most harmful results will accrue from such an attitude. It is not to be expected that the child voice possesses the power evidenced in mature voices, neither should we expect in our Sunday School singing the same volume of tone which would result from the same number of mature voices.

If our choristers would reverse their conclusions and assume that quality in preference to quantity of tone is the dominant factor in ensemble singing, we would at least begin the careful treatment of the child's voice.

A beautiful tone is the result of proper vocal emission, and is always produced without physical effort from the vocal mechanism. The contrary is true when we hear harsh, blatant and meaningless tones, which carry no message but that of unrest and have no power to enthuse or convince. Music in our religious gatherings is primarily to prepare our minds and hearts to receive the truth and acts as a most effective means of enforcing these truths.

Its mission is served proportionately as the music is beautiful and authoritatively rendered. If we could measure in a practical way, where the reverse condition has prevailed and hours of valuable time have been used in failure of the prime purpose, where unrest in place of emotional composure has obtained, we would likely feel a keen sense of humiliation and regret.

Supervisors of music in public schools suggest exercises for the training of the beautiful quality in children's voices, and recommend the use of favorable vowels in singing from the high to low tones, carrying the head quality into the medium, to avoid the danger (used advisedly) of forcing the medium voice too high. This method at present would seem impracticable in Sunday Schools because of many choristers' limited knowledge of the child voice and because of the short time allotted for practice.

Some fundamental suggestions can, however, be given and made to apply

with profit to Sunday School singing. (A) Never permit the children to sing louder than is consistent with good tone quality. Singing beyond this point results in harshness and strained voices. (B) Listen to the singing as a harmonious whole (ensemble) and see that no discordant tones come from either sections or individuals. (C) Train your mental and emotional powers to form a right concept as to the proper interpretation of the composition. If you do this your judgment will dictate that interest is not always loudness, but gradations of tonepower which tend to arouse the emotional self. (D) Analyze the content of the text, partake of the atmosphere it breathes and you will form a power to interpret, which is quite impossible to one who cannot feel. This power to throw one's self into the composition is the key to successful conducting. If we could all do this the above suggestions would be quite unnecessary, for with right mental and emotional concept, our ears would not permit of anything, but the beautiful in singing.

What is the Purpose of Music in Worship?

Paper by Louie W. Davies, Ensign Stake.

In the first place everything that takes place in religious worship of any kind should be of the very best. So our music should be of the very best; and to have good music we must have a good organist and to become a good and efficient organist we must feel that we are the most important person present and our heart and soul must be in the work. The testimony of many superintendents is that the prelude of the morning sets the pace of the entire service, so that however humble the rendition the purpose and the spirit will get into the music itself if that spirit is present and the performer is in earnest. My definition of prelude is something to drive away the everyday fret and to center the mind on what we come to Sunday School for.

The prelude is the real call to worship, the summons to put aside the things which crowd the mind throughout the week and turn the thoughts inward toward those aspirations which every man finds within his breast; and

every one should feel this influence as soon as he enters the church building. It is the intent of the organ prelude to take the audience of diverse thoughts and aspirations which has come to the house of God with minds filled with many different thoughts, some worldly, some care-burdened, some frivolous, some vacant, and fuse them into one great whole and lift it heavenward, and it is fitting that music, the Divinest of the Arts, should be the first to appeal to us, to carry our thoughts to that heaven from which it came. How important it is, then, that the organist should be filled with the Spirit of God that she should be earnest and prayerful and desire to give such music as will touch the hearts of her hearers and put their minds in a condition to receive the lessons they will listen to.

In my estimation the most important duty of an organist is the selection of appropriate Sacrament music. Here is the time for her to show the delicate, the tender, the gentle, the appealing and even the sentimental. It is not enough that our selection is in keeping with the occasion but the rendition should be perfect, full of expression and variation. Do not use the same stops for solo work that you do for congregational singing.

Organists should devote just as much time in preparing their part of the work as teachers do. Study the selections you intend rendering, during the week. Do not leave your selections till the last minute and then take that which comes first without any preparation. If you do this, your part will be a failure.

Trivial and meaningless music should be absolutely tabooed. Transcriptions of opera airs, piano pieces, or secular songs are seldom suitable, if for no other reason than that they already have associations which are entirely at variance with the Church feeling, inseparable from the house of God and worship of the Almighty.

Some organists fail completely in their performance of Church hymns. Of course they can play the notes and keep the time, but so could a machine; mere notes played in time do not constitute music. Some organists always use the same stops for each stanza of the hymn no matter what the words are which the music accompanies. It should be the business and delight of the organist to express feeling and give musical expression to the words of the song. To do this we must be familiar with the words, then, at a mere glance at the words, the organist ought to appreciate the needs in tone, color and degree of

tone of each song and each line of each song.

The chorister also plays a very important part in the opening exercises. He should exercise great care in selecting songs that will appeal to children. It is a mistaken idea that music must be lively and have a "go" to interest children and give life and spirit to the session of the school. With this thought most any song that has a marked rhythm and easy swing to the melody is likely to be selected. Too much of this class of music is not good because of an absence of a correct standard by which to judge music and an indisposition to develop the taste for music of a higher grade.

The chorister should, if possible, inquire of the superintendent or teachers what the topics are that will be discussed in the general assembly and classes, and as far as possible, select songs that bear upon the same subjects.

Select songs that are in keeping with the weather, the season and above all select songs which the children can sing with understanding. Songs that are suggestive of dying, angels flying, also gloomy songs, should be eliminated. Songs that inspire the children to be truthful, loving and kind; songs, telling of the goodness of God and the reward of those who do His will, should be selected.

Every piece of music, voluntary, hymn tune, anthem, what not, has its natural, most effective time, one in which the tune is at its best. Taken faster or slower than this the tune does not sound properly. The chorister and organist should discover this tempo and play and sing the tune at this speed.

A few don't's for the organist:

Don't play voluntaries that are technically beyond you.

Don't play long interludes between verses thus causing the children to become restless.

Don't neglect to practice assiduously and don't fail to see that you have your voluntaries thoroughly in hand before performing in public.

To the choristers:

Don't give elaborate instructions or explanations.

Don't be content with a partial carrying out of your requirements. Insist with pleasant firmness and you can generally get what you want without serious trouble.

Don't be forever finding fault and don't suppose that it is impossible for even you to contribute to failure.

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans

WORK FOR JUNE

For Calendar Sunday. "The Pleasures of Nature"

"And what so rare as a day in June?

Then, if ever, come perfect days,
Then heaven tries earth, if it be in tune,
And over it softly its warm ear lays.

Whether we look or whether we listen,
We hear life murmur, or see it glisten;

Every clod feels a stir of might—
An instinct within it that reaches and
towers,

And, groping blindly above for light,
Climbs to a soul in grass or flowers."

—From "The Vision of Sir Launfal," by
Lowell.

1. What are you doing every day to cultivate a love of nature in your own and in your children's hearts?

2. Why should we all live more in God's great out-of-doors?

3. How can parents lead their children best to love the pleasures that nature offers freely to all?

4. What books do you know that open the eyes of people to the beauties of the world about us?

Perhaps you can find among the school books or in your libraries some of these volumes. If so, read them:

"Birds, Bees and Other Nature Sketches," by John Burroughs.

"Wake Robin," by John Burroughs.

"Spring," and "Summer," by Dallas Love Sharp.

"Out of Doors in the West," by J. H. Paul.

What passages in the Bible refer especially to the glories of nature? What poems? Be ready to give some choice quotation similar to the one used at the beginning from Lowell.

Plan a lesson on the foregoing questions, centering the discussion around some such thought as this: The natural pleasures God offers are far more wholesome and far less costly than man's artificial pleasures.

For Regular Lessons

Spend two Sundays on Lesson XVII, "Moral Training," Vol. III, "Parent and Child."

The first of these may be based on the

lesson offered in the text. The second may be planned by the supervisor on the chapters suggested from the supplementary books in the lesson: "Moral Education," by Spencer; "Dealing with Moral Crises," by Cope; and "Misunderstood Children," by Harrison.

The calendar subject just outlined is closely related to these regular lessons. In the summer time much of the trouble along this line occurs. What can parents best do to guide their children away from the evils attendant on pleasure resorts, riding, Sabbath breaking, and kindred practices?

This subject is certainly timely and it may be made fruitful of good results.

Special Subjects for "Baby Sunday"

Just before going to press, it was decided by the General Board to recommend to the Parents' Classes that they use the time on May 6th for the consideration of subjects relating to the care of babies suggested by the Children's Bureau of the United States Department of Labor at Washington, among which are the following:

Parental Care.

Prevention of Infant Mortality.

Feeding of Infants and Children under Three Years of Age.

Birth Registration and Vital Statistics.

Prevention of Tuberculosis in Children.

Early Recognition of Tuberculosis in Children.

Value of Milk Inspection and Public Milk Stations.

Our Public Playgrounds.

Better Care for the Parturient Mother Outside of the Hospitals, Especially in the Rural Districts.

Value of the Trained Nurse to the Community.

How to Avoid Epidemics in the Community.

Obedience to Quarantine Regulations.

School Inspection in Small Towns.

Care of the Teeth.

Adenoids and Diseased Tonsils.

Care of the Eyes.

Sanitation.

Special Attention to Backward and Deficient Children.

It is suggested that the first four subjects be given special emphasis.

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world.—*Kate Douglas Wiggin.*

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, Geo. H. Wallace, Edwin G. Woolley, Jr.

First Year—Lives of the Apostles

LESSONS FOR JUNE

Text: "The Apostles of Jesus Christ,"
by Edward H. Anderson.

Second Sunday

Lesson 16. The Growth of the Church
in Jerusalem (Continued)

Third Sunday

Lesson 17. The Growth of the Church
in Jerusalem (Continued)

Fourth Sunday

Lesson 18. Review and Preview

Third Year—Old Testament Studies

Second Sunday

Lesson 16. The Flight of Moses (Con-
tinued)

Chapter 12, "Old Testament Studies,"
pp. 107-11.

Third Sunday

Lesson 17. The Call of Moses
(Text book, chapter 13).

Fourth Sunday

Lesson 18. The Beginning of the Exodus
(Text book, chapter 14).

Second Intermediate Department

*Harold G. Reynolds, chairman; Harace H. Cummings, J. Lea Fairbanks, and
Adam S. Bennion*

First Year—Church History

LESSONS FOR JUNE

(By Nephi Anderson)

Note to Teachers: The author of the text and the suggestions given in this department has visited a number of First Year Intermediate Sunday School classes for the purpose of noting what use these suggestions and the text are put to, and he has found that in most instances they are very little used. In the first place, the text books were not in the hands of the pupils, and they therefore had no knowledge of the lesson. The teacher often occupied the time in talking on certain themes of the lesson which she had obtained from outside reading; and because of this, there was no co-operative lesson development between pupil and teacher. It is strongly urged that the class be supplied with the text book, either by personal or school ownership of books. The lessons are short, and if they cannot be studied out of the class, they can easily be read in the class so that they may form a basis for discussion and application to present day problems suggested in these teachers' notes. From what has been observed, it is evident

that better results would be obtained if the teachers would more closely follow both text and these notes. The topics and review at end of each lesson should be helpful.

First Sunday

Uniform Fast Day Lesson

Second Sunday

Pupils' Text: "A Young Folks' History of the Church," Chapter XVI.

Teachers' References: The Doctrine and Covenants, Sections 87 and 89 and 102; Evans' "One Hundred Years of Mormonism," pages 195-197.

As this lesson aims to group some of the leading events in Kirtland, a number of prominent topics are introduced. The most important are the prophecy on war, the giving of The Word of Wisdom, and the organizing of the First Presidency and First High Council. Each of these topics might occupy the time of the class, but if care is taken, the essentials of each can be brought out. The prophecy on war is timely, and its complete fulfillment seems to be now in progress. The Word of Wisdom is applicable to the pupils now and here. Ask the questions in the

lesson regarding the First Presidency and the High Council.

Third Sunday

Pupils' Text: "A Young Folks' History of the Church," Chapter XVII.

Teachers' References: "The History of the Church," Vol. II, Chapters XIII, XIV, (misnumbered XIII) and XXIX.

This lesson is a continuation of important events at Kirtland. There is a great amount of interesting matter connected with these events recorded in the chapters of the History of the Church here cited. The first Twelve Apostles were chosen from the brethren who were of the faithful Zion's Camp, for, said the Prophet, the Lord had not forgotten them. In the organizing of the first quorum of Seventy, members of Zion's Camp were also drawn from. The visions and manifestations at the dedication of the Kirtland Temple should be of great interest to the class. The questions in the text on this lesson will bring out a number of present-day applications.

Fourth Sunday

Pupils' Text: "A Young Folks' History of the Church," Chapter XVIII.

Teachers' References: "Life of Heber C. Kimball," "Life of Wilford Woodruff," Evans' "One Hundred Years of Mormonism," pages 202-210 and 242-252.

This lesson takes us back to the narrative of the opening of the English mission, and the wonderful work done by the first missionaries. These first mission experiences are full of interesting incidents. Boys and girls are always interested in missionary experiences such as these men had. The teacher has ample material here in the work of Elders Kimball and Woodruff.

Third Year—"What it Means to be a Mormon"

LESSONS FOR JUNE

Because of the fact that many Sunday Schools of the Church were unable to se-

cure copies of our text until some time after the beginning of the year, we are suggesting only chapters 16 and 17 for the work in June. The uniform fast day lesson will offer the material for the first Sunday, leaving one lesson to be supplied. This may be devoted to catching up with the text, to review, or to the consideration of special problems that may have arisen in the class.

The question has been asked, "What is the best method of presenting these lessons?" Perhaps the best answer to the inquiry is, "A variety of methods." No one method suits different types of teachers and surely adolescent boys and girls welcome newness and change.

The text has been written so as to be easily readable, in the hope of securing from all class members home preparation. Try arousing interest in some vital point in one Sunday's discussion in the hope that pupils will go home to continue that investigation of the point raised in a definitely assigned chapter of their text. In addition to this general assignment make a feature of special reports.

The first two minutes of a class recitation are particularly important. During that time either order or disorder will be largely established. A class prayer has proved very helpful in many cases. Teach the boys and girls how to offer a simple, appropriate prayer. In doing so you will train young minds in one of the most splendid habits of life as well as to secure a spirit of devotion in Sunday School work.

Try beginning the work of each day with a striking statement or a stimulating question, the newness of which arouses curiosity and is a bait for interest. Work conscientiously and zealously to do these four things:

1. Attract attention. Let curiosity help you.
2. Arouse interest. Let newness and variety guide you.
3. Stimulate discussion. Let your desire to keep everyone busy direct you.
4. Kindle a spiritual fire within your pupils. Let enthusiasm and cheerfulness pervade your class room.

"The parent who attends to the child's physical wants has only half performed the duty toward that child which God expects, and to which the child has a right. The training of the spiritual side, the development of ideals and the establishment of right habits is of wonderful importance, and should begin from cradle days, that right motives, right standards and the power to *decide* between right and wrong may be as instinctive as the power to decide between physical danger and safety."

The Deseret Sunday School Union Book Store

Is owned by all of the Sunday Schools in the Church. It is conducted under the direction of the Sunday School General Board for the benefit of the Sunday School cause.

Any profits that may be made by our book store are used for the furtherance of the Sunday School cause.

This is *your* book store. It is under the direct charge of T. Albert Hooper, who is always ready to give Sunday School workers such information and assistance as they may want in connection with books and other supplies.

Our store has a large stock of well-selected miscellaneous books; picture books and story books for the children; stories, poems, essays, etc., for older persons; in fact, our Sunday School store can supply you with any kind of a *Good Book* that you may want.

Remember, this store is yours, to supply you with Sunday School necessities in the most convenient form and at a fair price.

All orders should be addressed to the

Sunday School Union Book Store
44 EAST ON SOUTH TEMPLE STREET
SALT LAKE CITY, UTAH

CONGOLEUM RUGS

YOUR HOME TOWN has a Furniture or Hardware dealer from whom you can buy Congoleum Rugs. Should it be that he has none in stock he can obtain any of the six art patterns and four of the utility patterns from our warehouse. Your price is the same the world around.

Dealers with one rug and a Congoleum Art Portfolio can show and sell all art patterns and sizes and a few selected utility patterns. A few portfolios are here awaiting request. This method, our being a warehouse, gives a broad selling possibility and keeps the amount of capital invested low. One central warehouse for many merchants is the day's most economic system of merchandising.

STREVELL-PATERSON HARDWARE CO.
WHOLESALE ONLY
SALT LAKE CITY, - UTAH

SUNDAY SCHOOL MUSIC ALBUM

A collection of Marches, also Sacramental and Funeral Selections suitable for Sunday Schools and Church Services.

Composed, Selected and Arranged by H. E. GILES.

This is a book that will prove very useful to amateur organists.

JUST FIFTY BOOKS LEFT.

Price—25c per copy, postpaid.

Sunday School Union Book Store

44 East on South Temple

Salt Lake City

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

First Year—Book of Mormon

Lesson 16. Alma and Amulek

[By Josiah Burrows]

(For second Sunday in June)

Text: Alma, chapters 4 to 14.

- I. Alma's Active Ministry.
 1. Nephihah appointed judge, relieving Alma.
 2. Alma's great discourse to the people of Zarahemla.
 - (a) Many converted and baptized.
 - (b) Some members rejected.
 3. Alma's mission to the people of Gideon.
 - (a) Prophecies concerning the Savior.
 - (b) Commends them, admonishes to faithfulness and blesses them.
 4. He visits the people of Melek.
 - (a) Teaches the people and baptizes many.
- II. Alma's Mission to the City of Ammonihah.
 1. His message rejected, is reviled and cast out.
 2. Visited and blessed by an angel.
 3. His happy meeting with Amulek.
- III. Alma and Amulek visit the Wicked City.
 1. Alma preaches to the people and warns them.
 2. Amulek supports Alma, in an earnest, impressive appeal.
 3. Zeezrom the lawyer.
 - (a) Questions Amulek and tries to confound him.
 - (b) Is silenced by Amulek.
 4. The enraged people bind Alma and Amulek and take them before the chief judge.
 5. Zeezrom acknowledges his guilt and pleads for Alma and Amulek.
 - (a) Is reviled and cast out.
- IV. The Awful Fate of the Martyrs.
 1. The wives and children of the faithful believers are cast into the flames.
 2. Alma and Amulek are brought to witness their terrible sufferings.
 - (a) Amulek's appeal for them.
 - (b) Alma constrained.
 3. The chief judge derides Alma and Amulek, smites them and orders them cast into prison.
- V. The Missionaries Vindicated—The Prison Destroyed.

1. Alma and Amulek questioned by lawyers, judges and priests.
 - (a) Angered by their silence, the missionaries are insulted, smitten and spat upon.
2. The sufferings of Alma and Amulek.
 - (a) Stripped of their clothing, bound with strong cords, denied food and water, and left many days.
3. Alma and Amulek's prayer for deliverance.
 - (a) Their bonds are broken.
 - (b) The people flee in fear.
4. Destruction of the prison by an earthquake.
 - (a) Alma and Amulek escape unhurt.
 - (b) All the rest are destroyed in the ruins.
 - (c) The people from the city, on seeing Alma and Amulek unhurt, flee in great fear.

Truth to be taught: True faith is a principle of power, will overcome all obstacles, and will bless and sustain those who exercise it.

Illustration: Joseph Smith and companions in Liberty jail. Incidents from modern missionary experiences.

Point of contact: Lead the pupils to a simple understanding of the principle of faith; to cultivate patience in sickness or affliction, and to develop within themselves the true missionary spirit.

Memory gem: "O Lord, give us strength according to our faith which is in Christ, even unto deliverance." (Alma 14:26.)

Lesson 17. Ammon.

[By J. W. Walker]

(For third Sunday in June)

Text: Mosiah 28:17-20; 27.

Lesson setting: Time, place, people, etc.

Thought for the teacher: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Truth to be taught: They that turn many to righteousness shall shine as the stars forever and ever.

Point of contact: Lead the pupils to tell of the services of our missionaries, and what they endure in order to save souls.

I. Sons of Mosiah converted.

1. Their desire to preach the truth to the Lamanites.
2. Words of the Lord to them after their fasting and prayer.
3. Journey to land of Nephi.
- II. Ammon becomes a servant.
 1. Flocks attacked by Lamanites.
 2. Power given Ammon by the Lord.
 3. The king's astonishment.
- III. Meeting of King Lamoni and Ammon.
 1. Takes him to be the Great Spirit.
 2. Ammon tells him of God.
 3. The mission of the Holy Spirit.
- IV. Preaches the Gospel to King Lamoni.
 1. The king's prayer.
 2. Falls to the earth.

Memory Gem: "For there are many promises extended to the Lamanites * * * and many of them will be saved, for the Lord will be merciful unto all who call upon His name."

Lesson Statement: The pupils can be strongly impressed with the fact that the life of righteousness and service to others brings greater happiness. The sons of Mosiah, who had been in darkness, were converted and were so filled with a desire to help others that they pleaded with the king to let them go on missionary work to the Lamanites. The king hesitated but through his righteous living he was able to present it to the Lord. He received a wonderful answer and was told they would be taken care of.

They start on their journey, but on reaching the land of Nephi they separate and travel singly. Ammon goes to land of Ishmael. He is bound and taken to the king. He becomes a servant and in that position is able to show what great power the Lord has endowed His servants with when the flocks are in danger at the hands of enemies. The king hears of it and sends for Ammon. An interesting conversation follows and Ammon tells him of God, the Holy Spirit, the fall and the redemption of man. He also tells him of the curse that came to Laman and Lemuel the sons of Ishmael. The conversion of the king follows and after offering a prayer for mercy he falls to the ground overcome.

Lesson 18. Ammon (Continued)

(For fourth Sunday in June)

Lesson setting: Time, place, people, etc.

Thought for the teacher: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Truth to be taught: They that turn many to righteousness shall shine as the stars forever and ever.

Point of contact: Lead the pupils to tell of the services of our missionaries, and what they endure in order to save souls.

I. Conversion of King Lamoni and his wife, the queen.

1. King unconscious two days and nights.
2. Queen sends for Ammon.
3. Her great faith.
4. Great testimony of the king.

II. The King, Queen and servants overcome again.

1. The woman Abish, already a convert, calls the people.
2. Her object.
3. How it affected the people.
4. Ammon saved from the wicked Lamanite.

III. Restoration of king and queen.

1. Another testimony of the king.
2. Some rebellious.
3. Church organized. King and Ammon form a companionship.

IV. Church members move to place called Jerushon.

1. Ammon a local high priest.
2. His great work for the Church.
3. Through his work, his name will shine as the stars, forever.

Lesson Statement: This lesson is a continuation of the preceding one. King Lamoni lay upon his bed for two days and nights and they were about to bury him when the queen sent for Ammon. He knew the king was not dead and promised her he should be restored. He asked her if she believed that to be true, and her answer and faith astonished him.

She faithfully sat at the bedside of her husband until the next day when he was raised and told of the wonderful things he had seen. Afterward both the king and queen were overcome and also Ammon and many of the servants.

A woman named Abish who had been converted years before and who was very anxious that the people accept the gospel, ran from house to house telling them of the wonderful things that had taken place in the residence of the king. Many assembled, some drawing one conclusion and some another. Some thought it was a punishment. Some of the Lamanites whom Ammon had punished, as spoken in the previous lesson, recognized Ammon and one of them attempted to slay him, but was stricken dead.

In the midst of the excitement, Abish appeared and taking the queen and then the king by the hand, they arose and commanding the people to be quiet, ad-

dressed them. The king explained the divine truths of the gospel. A restoration of the others took place and the hearts of many of the people were touched. A warm companionship sprang up between Ammon and the king.

King Lamoni had synagogues erected and the gospel was preached to the people.

Ammon's devotion and love will always be remembered by those who know his life.

Third Year—The Life of Christ LESSONS FOR JUNE

[Suggestions by George M. Cannon]

I trust all who could do so, have already carried out the suggestion made last month and bought for their pupils our text book ("A Life of Christ for the Young," by George L. Weed). The books are going fast, and when the present supply is exhausted we are advised that the present wholesale price (60 cents each in quantities of six or more, cash to accompany order) cannot be given, and that thereafter the price per copy will be 75 cents, net.

Second Sunday

Chapter XXIX, the Penitent Woman Forgiven. (See Luke 7:36-50.)

Chapter XXX, Christ Stilleth the Tempest. (See Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25.)

Besides reading the chapters in our text book read carefully the accounts of these incidents given in the New Testament and referred to above.

Third Sunday

Chapter XXXI, Raising of Jairus' Daughter. (See also Luke 8:41-56.)

Chapter XXXII, Second Visit to Nazareth—Mission of the Twelve. (Luke 9:1-6; see also Matt. chapter 10.)

Two particularly striking verses in this chapter may well be memorized by the pupils. Verse 22: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Verse 28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Fourth Sunday

Chapter XXXIII, Death of John the Baptist. (See Matt. 14:3-12; Mark 6:17-29.)

Chapter XXXIV, Seeking rest. (See Mark 6:30-34; Luke 9:10-11.)

Since we have our text book for use of both pupils and teachers, we shall not need to use in the "Juvenile Instructor" much space, giving only the references to the chapters in the text book covering the lesson and also the places in the Bible where the teacher can find the original description of the events spoken of in our text book. For this reason we may later use part of the space allotted to our department in treating topics of interest to boys and girls of our classes. Two subjects that appeal to the writer are trees found in our mountains and also some stories of the habits and characteristics of some of the wild animals found there.

Mother

"The noblest thoughts my soul can claim,
The holiest word my tongue can frame,
Unworthy are to praise the name,
More sacred than all other.

"An infant when her love first came,
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother."

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Harne and Bessie F. Foster

LESSONS FOR JUNE

Fast Day Thought: The Sabbath Day

(First Sunday)

If the fourth commandment was taught in connection with lesson 19, this subject of the Sabbath Day may be presented in the following way:

The teacher repeat: "Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work," etc.

Where have you heard this before? Who said it? To whom did He say it? What do we call this saying of the Lord? What does a commandment mean? The Lord gave Moses ten of these commandments, and called them the Ten Commandments. Which number is this one? (Teacher may review lesson 19 as fully as she has time.)

How did the Lord show the children of Israel that He did not want them to work on the Sabbath? (This refers to the gathering of manna, found in lesson 18.)

The Lord says if we love Him we will keep His commandments. That is one way we can show our love for Him. This commandment is one that even young children can keep. How is one way we can keep it? What are some of the things we should not do?

Lesson 21. A Daughter's Devotion

Text: Book of Ruth.

References: "Stories from the Old Testament," "Juvenile Instructor" for July, 1913, and May, 1915.

Aim: If we really love we will serve. Love demands expression in service.

Memory gem: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go."

Note: We learn by doing. The more the child tells of what he hears, the more he retains. So the questions asked immediately after the lesson serve a two-fold purpose: first, to deepen the impres-

sion made; second, to ascertain by the child's answer if he understood what was presented.

Lesson 22. A Boy who Lived in a Temple

(Second Sunday)

Text: I Samuel 1, 2 and 3.

References: Same as those given for lesson 21.

Aim: The truest happiness comes from serving the Lord.

Memory gem: "I'll serve the Lord while I am young."

Lesson 23. A Shepherd Boy Chosen King

(Third Sunday)

Text: I Samuel 8:1-22; 9:1; 2:15-27; 10; 13:9-14; 15 and 16.

Aim: The Lord does not judge us by our outward appearance, but by our true worth.

Memory gem: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart."

Song: "I'm not too young for God to see."

Lesson 24. A Battle with a Giant

(Fourth Sunday)

Text: I Samuel 17, 18, 19 and 20.

References: "Stories from the Old Testament," and "Juvenile Instructor" for May, 1915, and July, 1913, page 485, and August, 1913, page 558.

Aim: Reliance upon the Lord brings strength and courage.

Memory gem: "Thou comest to me with a sword, and a spear, and with a shield; but I come to thee in the name of the Lord of Hosts."

Song: "Dare to do Right."

Note: David's lack of personal pride or conceit, and his humility before the Lord are beautiful traits of character which should be brought out strongly in the lesson.

Kindergarten Department

Wm. A. Morton, Chairman; Assisted by Beulah Woolley and Kate McAllister

LESSONS FOR JUNE

First Sunday

Our Bird Friends.

Page 41 in "Sunday Morning in the Kindergarten," first year.

Aim: Aiding in the care of birds will help to make our homes brighter, and will afford us protection from insect pests.

Second Sunday

The Good Samaritan.

Text: Luke 10:25-37.

Aim: Nobility of soul is developed by deeds of brotherly love.

Page 45 in "Sunday Morning in the Kindergarten."

Third Sunday

David's kindness to the king.

Text: I Samuel 16:14-23.

Aim: Nobility of soul is developed by deeds of brotherly love.

Page 47 in "Sunday Morning in the Kindergarten."

Fourth Sunday

Children's Day.

Help children to apply aim for the month by taking them to visit members of the ward who are unable to attend Sabbath School.

Teachers who have not yet secured "Sunday Morning in the Kindergarten," first year, should do so at once. Send to Deseret Sunday School Union Book Store for it.

We feel that teachers will be benefited by studying and applying the suggestions given by two of our sisters at our late Sunday School conventions.

The Child's Part in the Activities of the Class

We as kindergarteners have labored under the idea that we were doing the best we possibly could for the child if we prepared a lot of information like plaster or cement and plastered it on the outside of the child thinking that it would stick on and soak in and that he would store it up in some little corner to use when he grew older. We felt that if we could impress him with a truth, he would surely live up to that truth.

We know now that children do not grow by this method. The growth comes when they are allowed to express what they know. We are told that children probably observe as much during the first seven or eight years of their life as they do during the remaining years. Of course they are not able to interpret all they see, but their desire is to do so. The teacher should help solve their problems when she is needed, but must remember that the child can often contribute much that the teacher thinks she alone can give. The child learns more from his playmates than he does from the teacher. One reason is that the playmates talk about the things he is interested in, and the teacher too often talks about things that are not within his experience, and hence he cannot be interested.

Before we can hope to interest or educate the child we must study and learn what he is interested in. Stating it broadly we may say that he is interested in his home and anybody or anything that helps to supply his needs.

Knowing these we are able to appeal to him and help him to grow by allowing him to express himself.

How can we do this with the songs we teach? We must select songs that are within the child's experience. They must be simple both in words and melody. The story or poem in the song should be about something he is interested in. The melody should be one that is in harmony with the spirit of the words, and easy to sing. Many of our kindergarten children have not yet found their singing voices, and need to be given something very simple and short.

When this is done the child must be in the proper mood. In other words we must prepare him for the song.—Jennie C. Neal, North Weber Stake.

The words of a song can often be changed to suit different days, subjects, or months. The words in a "Good Morning" song could be changed to say good morning to the sun, flowers, birds, trees, snow or anything else that the child might suggest, or the adjectives could be changed. For example:

"Good Morning, Good Morning,
We're glad to say Good Morning.
This happy day we'll sing and pray,
But first we'll say Good Morning."

might be changed to say:

"Good Morning, Good Morning,
We're going to say Good Morning.
To the birds, and to the sun,
And then we'll tell it to everyone."

The child should have a part in the selection of songs that he would like to sing.—Vee Groo, Ensign Stake.

How can the children take part in prayer? As was said before, children talk about things they are interested in. If we allow them to express themselves in the preparation of the song, they will likewise want to express themselves in the preparation of the prayer.

Let them tell the things they are thankful for. Help them to see and feel that the Heavenly Father is the giver of all these. He is the one to whom we should give thanks. When praying we should first thank the Heavenly Father for His blessings, then we may ask Him for others. When children have decided what they are thankful for, they may decide what the blessings are they wish to ask for. They will suggest many things. The teacher should help decide which are appropriate for the occasion. Some of the children will be able to formulate a little prayer from these suggestions. If a child is very timid the teacher may assist by suggesting what to say, but let us remember always, never do for the child what he can do for himself. If you do you are robbing him by not allowing him to express his individuality. Keep in mind also that the children can do much that the teacher thinks she alone can do. Lead the children to feel that the one who is uttering the prayer is speaking for all of them, and when they answer Amen, it shows that they have accepted what was said and that they have made that prayer their very own.—Jennie Neal.

Try never to overlook anything in the prayer for which some child has wanted to pray. An instance of this was brought before me when a child wished to have a sick little girl prayed for, and even mentioned her name. The teacher in the prayer forgot to comply with the request.

A prayer, obtained from the children, means a great deal more to them than a cut and dried prayer that they have memorized.

In much the same manner as in the songs and the prayers, you can substitute words in the memory gems. Also individuals should be given the opportunity to say them.—Vee Groo.

How can the children express themselves in the rest exercises? The lesson truth or the aim is the part that we want the child to get. What good does it do to try to teach a truth unless that truth is going to carry over into the child's life and help him to choose between right and wrong? We want to help him obtain standards of right doing.

Some of our lessons bring out the idea that one should be obedient. Our problem, then, is to convert or convince the child that he should be obedient, not merely tell him the stories suggested, and hope that he will think out the lesson therein and be a better boy ever after. This kind of teaching will not be effective. The child must know how he can be obedient. He must be allowed to tell how he has been obedient and how he can in the future be obedient. Problems should be suggested and the children allowed to solve them. To illustrate: One day Harry's mama needed some coal. She told Harry to tell his larger brother Tom to get her some. Harry ran out to find Tom. He looked and looked but could not find him. Harry was only a little boy, but he knew that his mama must have the coal right away and that she could not leave the baby alone, and what do you think he did? But how could he get a bucket full of coal when he was such a little boy that he could not carry it? One child may suggest that he could bring it on his sleigh; another that he could take a bucket half full; another that he could take his sled to the coal house, put the bucket on the sled, fill it by getting a piece of coal at a time, hauling it up to the door, and then mama would carry it in to the stove; another may suggest that he could get a small bucket and fill it several times and soon the coal bucket would be full. Each child would solve the problem in his own way.

Now, when the child has been stimulated to thinking and reasoning and he has told how he would solve the problem, then he may be allowed to show how he would solve it. He may choose to fill a small bucket, carry it to the house, empty it into the coal bucket, and continue doing so until the bucket is filled. He may choose some children to help him, or they may decide that all could do this at once. The organist could then play a good rhythm softly and the children could represent the activity in their own way.

The teacher may suggest, what are some of the things mama wants us to do for her. The children will suggest, rock the baby, sweep the floor, dust the chairs,

wash the dishes, wipe the dishes, get some coal, run to the store, etc.

The children always enjoy representing these activities to rhythm, especially if they are working in groups.

If one child suggests, rock the baby, the organist may play a lullaby and each child will represent rocking the baby in his own way.

If it is sweeping the floor, a melody in

2-4 or 4-4 time should be played, while the children represent the activities.

A melody fitting each activity should be played. The organist should have ready short, simple pieces in 2-4, 3-4, 4-4, or 6-8 time. Where there is no instrument the teacher can hum the melodies.

Every rest exercise that is used should come from the child and be an expression of his individuality.—Jennie Neal.



PROTECT THE BIRDS

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

—Coleridge.



Notes on Our History

By Delbert W. Parratt, Secretary Uta h State Historical Society

XXXIX

TO THE BLACK HILLS

In the spring of 1659, Radisson and Groseillers were living with the People of the Fire. These were Indians inhabiting the unexplored prairie regions near where the Wisconsin empties into the Mississippi. The two dauntless voyagers had penetrated the western wilderness further than had any other Frenchmen, but notwithstanding this they were still un-



The winter skins of beavers are most valuable

prepared to return to their distant homes. They had gleaned vague accounts relative to a nation living in villages, like the Iroquois, on "a great river that divided itself." This stream, never before heard of by white man, "had two branches, the one to the west, and the other to the south," and in consequence was called the Forked River. Radisson and companion, of course, resolved to see this stream, visit the village upon its bank, and

learn more of the unexplored West.

These new people and the People of the Fire often made war upon each other and in consequence were not on friendly terms. As a result the natives with whom Radisson and Groseillers had been living refused guides to accompany the explorers on their intended westward journey, but in spite of this the two adventurers "put themselves in hazard" and pushed on alone. Upon leaving the Mississippi, they evidently followed broken, solitary trails leading over the rolling prairie lands toward the Missouri River; but, as they trudged on, the weariness of the journey was relieved by their visiting several Indian villages scattered along the way. The inhabitants of these had never before seen a white man. They were curious at first and somewhat suspicious, but, withal, kindly disposed, to help their unexpected callers in every way possible.

"The further we sojourned," writes Radisson, "the delightfuller the land became. I can say that in all my lifetime I have never seen a finer country, for all that I have been in Italy. The people have very long hair. They reap twice a year. They war against the Sioux and the Cree." Those on the Missouri showed the isolated Frenchmen a great surprise. It was a string of beautiful beads, undoubtedly made by skilful European workmen. How came this to be in the hands of these distant savages? They had the answer. Away to the south, according to their story, lived a tribe who made war against a nation "that built great cabins and have beards and have knives like the French." The southern tribe had secured this valued string of beads from these far-away bearded people and later it had come into the possession of the Indians who so de-

lightly showed it to their white visitors. These beads together with what was said of the people from whom they came brought Radisson to the conclusion that the distant cabin builders were in reality Europeans who had worked their way into the remote wilderness from some other direction. In all probability Radisson was correct, for evidently the people to whom reference was made were none other than Spanish settlers who had come from the south into what is now New Mexico. Radisson and his brother-in-law, therefore, while on the Missouri, perhaps in eastern Nebraska, were the very first white men of the northeast to ever get "overland information" regarding fellow Europeans in the southwest.

While at villages on the Missouri or "Forked River," the explorers were much nearer New Mexican Spaniards than Canadian French. They were in the very heart of the great American prairies, and with hospitable Indians, probably the Mandans, of whom Radisson writes in glowing terms. He describes them as being large in stature, shapely in form, free from deformities, and withal prepossessing in appearance. They cultivated corn and pumpkins and stored considerable quantities of tobacco. "Their arrows," says Radisson, "were not of stone, but of fish bones. * * * Their dishes were made of wood. * * * They had great calumets of red and green stone * * * and had a kind of drink that made them mad for a whole day."

With guides furnished by these friendly Redskins, the intrepid pathbreakers pushed still farther into the unknown wilderness. They headed northwest, and after days and days of weary but beckoning travel finally came to a mountainous country inhabited by a people having the unique custom of burning coal for fuel. This, according to some authors, is the very earliest evidence extant of coal being

used as a fuel in North America, and it is likewise the first mention we have regarding the mountain-like Black Hills of western South Dakota.

Mr. A. C. Laut, a student of Radisson's explorations, claims that after leaving the western part of South Dakota, the two Frenchmen most likely wandered into Montana and then "back over North Dakota and Minnesota to the north shore of Lake Superior." A long, tedious journey over rolling prairies and along buffalo trails brought them to a place somewhere in the extreme northeastern



Radisson saw many bison on the rolling prairies

part of Minnesota. Winter was fast approaching, so the voyagers decided to encamp and make necessary preparations against deep snows and biting frosts. The place selected was perhaps near the mouth of Pigeon River on Lake Superior, but threatening stories of war-bedecked Iroquois caused them to transfer their winter quarters to a place further inland near one of the lakes now separating Minnesota from Canada.

Trying hardships incident to pioneer pathbreaking, compelled Groseillers to remain in camp during the whole of this unusually severe winter. But in spite of poor health, he busied himself attending to trade with native trappers, while Radisson ventured among neighboring tribes learning

what he could of their ways and country. We should remember that these two adventurers were in the distant west for two distinct purposes. The first was to find, if possible, the open sea leading to the riches of Asia, and the other to explore the mysterious regions from which so many fine furs had been brought by the Indians. The experiences encountered along the Forked River and in the Dakotas seem to have disheartened the wanderers in the first of these enterprises, so now they turned complete attention toward the second. With this thought in view,

lific hunting grounds and thence on to the northern salt sea. At the appointed time he, with some one hundred fifty braves struck out on snowshoes with blankets and scant supply of provisions. For miles and miles they pushed on over snow and ice in the direction of Manitoba. They slept under trees or else the open sky and replenished their larder with fowl and game encountered along the way. Warmer days came, making travel, especially in the afternoons, more and more difficult. Thaws, at last, rendered overland passage nigh impossi-



We wonder if Radisson ever dreamed the vast prairie stretches of the Dakotas would some day be converted into broad wheat fields.

Radisson made a number of trips to the winter camps of Cree Indians along Lake Superior. From these friendly savages he learned of a great salt sea far to the north reached by streams and trails traversing fields from which the Crees obtained their bounteous catches of beaver and other valuable furs. Radisson, of course, related these stories to Groseillers who at once recognized them as strikingly similar to those told by Nipissing Indians at the time he and Father Dreuilletes were living with natives along the Nipissing Lake.

Before first signs of spring, Radisson had arranged with a band of the Crees to accompany him to their pro-

ble and called a halt to further exploration.

The Indians were anxious to return in order to make their usual early spring journey with furs to distant Montreal, Three Rivers, and Quebec. Radisson, likewise, had planned to return to his home with them. To carry out these plans it was necessary to build canoes and make back to Lake Superior. The distance to the salt sea was greater than Radisson had expected, but the splendid fur country through which he had passed more than repaid him for his journey. By the time streams were freed from ice and in shape to navigate, the natives and explorer had made many catches

and consequently brought back considerable quantities of heavy winter furs with them.

Groseillers, with a good supply of rich skins, was awaiting the return of Radisson and had everything in readiness to depart for friends and relatives in far-away Three Rivers. At a certain rendezvous the two Frenchmen joined a band of five hundred native trappers. All were about to begin their long journey across lakes, over portages, and along streams to St. Lawrence trading posts, when word came to the effect that dreaded Iroquois were again waging war along the Ottawa. According to reports, the painted warriors, one thousand strong, were determined to exterminate the French and bring their allies into complete subjection. This news terrified the five hundred fur traders and caused a solemn council to be held. At its conclusion, an old chief addressed the two "white brothers" imploring them to delay till the next spring. "Brothers," cried he, "why are you so foolish as to put yourselves in the hands of those that wait for you? The Iroquois will carry you away captive and destroy you. * * * Stay till next year! Then you may freely go!"

"The Iroquois," responded Radisson, "will coop you up here till you have used all your powder, and then kill you with ease! Shall your children be slaves because you are cowards? Do what you want to. For my part, I choose to die like a man rather than live like a beggar." With this determined speech, the white men independently strode from the council with apparent resolution to travel alone. Their courageous attitude had its desired effect. Before the two Frenchmen pulled from shore word was sent that the five hundred braves would follow out their original plan of going to "the market" with skins for needed guns and ammunition.

In peace and pleasure the fleet

crossed the Great Lakes, went up French River, and portaged to the Ottawa. Going down this, however, they encountered serious trouble with ambushed Iroquois. To the commanding skill of Radisson was largely due the fact that he, Groseillers, and nearly all the band of five hundred succeeded in safely reaching a near-by deserted palisade. Within this bullet riddled enclosure Dollard with seventeen sturdy Frenchmen, four Algonquins, and a number of Hurons were cruelly butchered only eight days before by Iroquois determined to exterminate the French. Indian scalps still hung from the palisade pickets, and along the river bank, amidst heaps of dead ashes, were seen the charred bones of burned captives. Not one of the eighteen French escaped to relate the awful experiences of hunger, thirst, and bullets endured while they were held prisoners by surrounding, blood-thirsty warriors.

From the horror-giving, tell-tale fort, the returning voyagers and band of fur laden Indians continued without further molestation to Montreal. Radisson and Groseillers, of course, hurried down to Three Rivers to meet kindred and friends. Two long, eventful years had passed since they left their homes and all that time those left behind anxiously awaited their return. Citizens of the fort promptly fitted out two shallops with cannon and escorted "the discoverers in fitting pomp to Quebec. As the fleet of canoes glided round Cape Diamond, battery and bastion thundered a welcome. Welcome they were, and thrice welcome; for so ceaseless had been the Iroquois wars that the three French ships lying at anchor would have returned to France without a single beaver skin if the explorers had not come. Citizens shouted from the terraced heights of Chateau St. Louis, and bells rang out the joy of all New France over the discoverers' return. For a week Radisson and Groseillers

were feted. Viscomte d'Argenson, the new governor, presented them with gifts and sent two brigantines to carry them home to Three Rivers. There

they rested for the remainder of the year, Groseillers at his seigniorly with his wife, Marguerite; Radisson, under the parental roof."

What it Means to be a Mormon

Being a Mormon simply means being the best possible kind of Christian. Then if we would really know what it means to be a Mormon we must know what it means to be a Christian.

In the first place Christianity emphasizes the importance of faith in God—a faith which makes it possible for man to ask God's help and to secure it. Jesus in all his labors manifested a complete reliance upon His Father's goodness and power. He seemed to do nothing without first having been assured that it met with His Father's approval.

In the second place, Christianity urges every individual to become as pure and strong and intelligent as he possibly can. Christ's whole sermon on the mount is rich in suggestions which would enable mankind to live better lives. Does not Christ's Church of today give every opportunity to its members to perfect themselves? I think it gives every one an opportunity to become as Christ declared: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The third great teaching of Christ or Christianity is that we should render the best possible service to our fellowmen. Indeed the true Christian spirit is most truly felt when we give ourselves over to doing little kindnesses to others. Just as the Savior illustrated what He meant, by dying for us that we might go on to eternal progress, so He taught repeatedly that

such service is the work of all true Christians and therefore of all true Mormons.

All of us know the story of the Good Samaritan as Christ told it to the lawyer, and it is one of the most beautiful bits of all Scripture.

To be a Mormon, then, means to be a Christian devoted to the three principles of Faith in God, Self-perfection and Service to others. Any church which claims consideration as a true church must secure in the lives of its members an active realization of these three principles.

Of Mormonism Elder David O. McKay says: "It requires me to be studious, and to search always for Truth—to seek after everything that is 'virtuous, lovely, or of good report or praiseworthy.' Indeed, salvation itself depends upon knowledge; for 'No man can be saved in ignorance.'"

And Elder Heber J. Grant says: "The Savior said, 'If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.' (John 7:17.) I have endeavored to the best of my ability to 'do His will,' and as a result the promise of our Savior has been realized, and thus I have obtained for myself a perfect knowledge that the Gospel of Jesus Christ, commonly called 'Mormonism' is in very deed the plan of life and salvation."

Adapted from "What it Means to be a Mormon" (Bennion) by Dorothy Snow, 27th Ward, Salt Lake City.



(*Dendroica Auduboni Auduboni*)

Adult male—Above bluish-ash, streaked with black, particularly in the middle of the back; bluish ash on head and neck, middle of crown, rump, chin, and throat, and a patch on the side of the breast, gamboge-yellow; space beneath and anterior to the eyes, forepart of the breast and sides, black; streaks on the sides, black. Middle of belly, under tail coverts, a portion of upper and lower eyelids, a broad band on the wings, a spot on each of the four or five exterior tail feathers, white; rest of tail feathers black. Length, 5.25; wings, 3.20.

Female—Brown above; other markings less conspicuous and less black.

Young—First plumage, whole body, including head all around and rump, streaked with slaty black upon an ashy ground above and white below. No yellow.

The Audubon Warbler

By Claude T. Barnes Co-author "*Western Natural Resources*," etc.

The air was vibrant with the dulcet notes of Nature's pastorate—the rapture afield of middle May. Bobolinks occasionally arose to the heavens and then descended with showers of song; sweet canzonets of liquid purity issued from timid, yellow warblers along the ditch bank; in the reeds of the pond red-wings gurgled their "O-ka-lees;" Bullock orioles capped the roadside locusts with loud, rapturous melody; mourning doves cooed in the willows; red-shafted flickers pierced the day with their rasping calls, and Arkansas fly-catchers fluttered into the air from their favorite tree. Lilacs in full bloom were alive with busy honey bees.

I reclined on a grassy embankment drinking the infinite beauty of the season when a lead-colored bird marked with patches of primuline yellow on its throat, rump and the top of its

head, flitted into a low willow nearby and gave vent to an ecstasy of song. It was the seventh of May, and my little Audubon warbler had appeared on schedule time.

Its song, though pleasing, was weaker than that of the smaller, commoner yellow warbler; but it fitted well in the ensemble of spring melodies.

The Audubon warbler, named in honor of a great naturalist, is one of the common birds of its family in the western United States, its breeding range extending from southern California and western Texas north to British Columbia, Alberta, Montana and South Dakota. It winters in Guatemala and Mexico, and in the warm valleys of California. My records show that it arrives in northern Utah about the seventh of May. It soon

seeks the mountains; descends again in August, and migrates to the South about the first of October.

This pretty warbler was first described by J. A. Townsend, in 1837, he having found it abundant along the Columbia River; but it was many years before much was known of its habits. In Utah it prefers the pine and aspen forests; hence observers, who confine their rambles to the lowlands may miss it altogether unless they be fortunate in early spring. During the breeding season the bird resorts to the high altitudes and at this time its breast acquires two conspicuous black patches, which contrast beautifully with the gamboge-yellow of its throat. Its call note is a mere "tchip" like that of the Myrtle warbler; and its song is of the true warbler type, "chwee, chwee-chwee-ah, chwee."

Its nest, composed largely of strips of fine bark and pine needles, lined

with fine root, hair or some feathers, is placed usually in pines or spruces though sometimes in deciduous trees or bushes a few feet from the ground. In the pines the nest is saddled on a limb at anywhere from eight to thirty-five feet or even more above the ground. The nest itself is the largest made by any of the warblers, being about 3.5 inches in width by about 2.5 inches depth.

The eggs, 3 to 5, may be generally dull, greenish or bluish white, spotted and blotched with olive brown, lilac, purplish brown, or lavender, usually forming an indefinite wreath around the larger end.

Its food consists of insects, their eggs and larvæ, and wild berries. One of the most interesting characteristics of this warbler is the habit of taking little flights into the air after gnats and other insects in the manner of the Arkansas flycatcher.

A Mother's Heart

There is a land, of all this earth the best,
There is a spot serenely sweet and fair,
Wherein your soul is ever lulled to rest,
Wherein the day seems ever bright and fair.
There is a place, the truest and the best—
A place where sympathy around you lies,
Wherein your eyes can ever close in rest,
To where your mind in sorrow ever flies.

There is a spot so true, so tender sweet,
Where loving hands would guard from you all pain,
Where hearts to hearts and lips to lips there meet,
Where you can never seek for love in vain;
A place where all your night doth turn to day
Wak'ning to life the joy within your breast,
Soft'ning the pain that kept your tears away,
Bidding you hope and whisp'ring "it is best."

There is a heart that beats for you alone,
A gentle face, which you can ever see,
A love, which nothing, nothing can atone,
A tear, so often shed in love for thee.
Where is that land? That truest and that best,
That spot, to you of life a very part?
That land, it is your home of love and rest,
That spot, that only spot, your mother's heart!

—Josephine Holzner.



The Dog That Won the Cup

By Lucy M. Blanchard

When the decision was reached that a pet show should be given in the Ephraim school, there was great excitement. A general invitation was furthermore extended to all the pupils to enter their favorites for the exhibition.

There would be judges to decide upon the general excellency of the pets, and prizes would be bestowed: a blue ribbon indicating first honors, white, second, and red honorable mention, while a silver cup would be awarded for special excellence.

Sad to relate, there were some unfortunate children who had not even a dog or cat to call their own, and Mattie M— gained forever the reputation of being the most generous girl in the school when she breathlessly said, one morning, "My cat has six kittens, and anybody who wants a pet can have one of these. They're just as cute!"

Saturday, Oct. 16, was the appointed day, and early in the morning the procession of children started with their precious burdens. The more favored whirled by in automobiles, but the majority trudged along on foot, carrying pens and cages of every description. The boys led dogs of all kinds, or, in many instances, it might be more truly stated that the dogs led the boys, and often it was a merry chase through the vacant lots.

Little Daniel D—, whose father owned a ranch in the outskirts, brought a box containing an especially fine bantam hen in the street cars, but the chicken was thrown into such a

panic by the unusual experience that she refused to lay for a week afterward. The bottom of one of the bird cages dropped out and the little girl's pet canary flew into a hedge; it was, however, only a few moments before the bird was rescued, and the cage made more secure.

There was a bewildering chaos of pink and blue bows adorning the necks and tails of many a beloved creature.

At 10 o'clock the doors were thrown open to the crowd of people who were waiting patiently for admission. The idea was a novel one, the tickets only ten cents, and the cause good, since the proceeds were to go toward starting the school library.

The school house was divided into sections for the exhibition. The first plan was that the dogs and cats might occupy the auditorium, but such a hunching of backs and such a spitting and hissing developed at the appearance of the first dog that the pussies were speedily transferred to the smaller room in the rear. There were all kinds, from the common white cat to the great angora who sat on her cushion like a queen, as if perfectly conscious of the fact that her grandfather had been valued at \$25.00. It was whispered she herself had been stolen more than once and held for a five-dollar ransom. There was the beloved Peter, whose adoring mistresses were ready to burst into tears when they saw that he had only secured second honors; after all, tortoise shell cats are not very rare, however dear they may be to the hearts of their owners. There were the shiny black cats with wonderful yellow eyes before whose pen one little boy nudged an-

other saying, "My, wouldn't I like to stroke them cats in the dark?"

On a cushion, side by side, were Chiffon and Fluffy. Chiffon, the daintiest of white dogs, wore a gauzy pink bow on his adorable neck, and Fluffy, like a powder puff, slept beside him. Of course they boasted a blue ribbon for first honors.

In the hall were some very unusual pets, among which we mention Renyard, labelled, "the only one;" a little sucking pig which excited great attention, and a monkey that held in thrall every child who came near. This was the same monkey that had once pulled the tablecloth off the dining table, thus breaking many valuable dishes; then, to escape punishment, had hidden in the water pitcher. There, too, was the alligator that, from time to time, lazily opened its jaws and devoured luckless flies.

One of the recitation rooms was given up to birds and fishes. An occasional canary could be heard above the din, and a certain parrot insistently called "Hello, hello, hello!" The pigeons cooed blissfully, oblivious of their surroundings, and the mockingbird, for which real worms were imported from Louisiana, excited great envy. It was a sad incident when two or three cherished gold-fish flopped out of their bowl of water which had been filled too full by the over-solicitous owner. They were replaced, however, so carefully that they soon swam as merrily as ever.

The dogs occupied the whole of the auditorium; some of them dozing as they lay on their sides; others resting their noses on their crossed paws, with one eye half open, seemingly paying little heed to the spectators. There was a sprinkling of the excitable black and tan, and one fine St. Bernard, half a dozen splendid collies, beside the usual number of bull terriers.

One little girl remarked proudly, as she came in with a rather miserable specimen of the genus canine, that he was "pure mongrel;" evidently, to her,

the term mongrel was synonymous with royalty. There were poodles of all descriptions, from the pure blooded much beribboned and very much fondled variety, to the sad-looking creature with unkempt hair and red rimmed eyed. Occasionally a trick dog sat on his haunches and begged, much amusing the passer-by, while a favorite collie, more than once, offered his paw in friendship to the stranger.

The peace of the whole room was suddenly broken by the excitable bark of a certain Spitz dog (I doubt if he even had a pedigree). He barked incessantly in a sharp tone that was most annoying. All attempts to quiet him failed, and if his master had not so eloquently pleaded, he would have been banished in disgrace. More and more rasping, the constant barking continued.

Just as the limit of patience seemed to have been reached, one of the teachers said, reflectively, "I wonder if there can be anything wrong? I never heard a dog bark so incessantly without a reason."

Taking the rope that held the Spitz, she allowed him to lead her. The dog ran excitedly to a certain corner of the room. Then, refusing to stir, he barked more loudly than before.

She quietly spoke to the Principal, and together they made a thorough investigation of the spot, even going to the basement below. What was their horror when they discovered a tiny tongue of flame. The adjoining room was used by the Domestic Science department, and one of the gas ovens had been carelessly set barely ten inches from the floor. An unusually hot fire the day before had charred the floor beneath the range, and the flame had crept between the plastered ceiling of the room below. Another moment and the building would have been filled with smoke.

The Principal and his assistants looked at each other in terror and then went back to the children. Quickly they gave the order for the fire drill,

adding, "Obey orders and your pets will all be saved." Quietly the boys and girls fell into line and marched out, followed by the visitors. A few moments more and with the help of the janitor and two or three chauffeurs the cages and boxes were all moved to a place of safety, although small attention was paid to the preferences of dogs, cats, birds or guinea pigs. The fire engines swung round the corner and the building was saved.

Owing to the prompt action and the timely warning of the Spitz dog, what might have been a great disaster was only an exciting close to a successful day.

Monday morning, when the Superintendent announced that the silver cup was awarded to the Spitz dog, the school broke into applause.

It was a proud little master who hugged Tony to his breast that night and said, "Well, old fellow, you certainly are the greatest ever!"

The Princess Sunnyhair

By Miriam Feronia Carpenter

Once upon a time there lived a great and powerful King who ruled over a country many thousand miles from here. He was a good King and much beloved by his subjects; indeed, it was a pleasure to see him ride through the streets, baring his silver head and bowing to right and left while the people threw up their hats and shouted, "Long live the King!" and the children laughed and danced and tossed flowers and kisses at him.

Two of his daughters were married and lived in other countries, but his third daughter was still a young girl and lived at home and took care of her father, for her mother had died when she was a baby. She was as beautiful as you can imagine, with ripples of golden hair and eyes like an autumn sky, but the people did not love the Princess Sunnyhair as they loved her

father, for she had a very unfortunate disposition.

I will tell you a secret about her that only her father knew and he told me. When she was a baby she had as sunny and merry a nature as any little girl in the kingdom, and no one ever saw her fretful or cross. One day, when she was about six years old, she was playing in the garden with her pet canary. As she danced about, the bird flew round her, lighting now on her hair and now on her shoulder to peep into her face. As they frolicked together, an ugly-looking black cat crept up behind them, and when the canary, all unsuspecting, lit in the grass, the cat's cruel jaws seized it. Sunnyhair heard a piteous note from her pet, and turned just in time to see the cat run swiftly away. With a cry she started in pursuit, picking up a stick as she ran. After a long chase, she overtook the cat where he had hidden behind a bush to kill and eat his prize.

"You wicked old cat!" she screamed, and brought down her stick on the cat's back with all her small strength, so frightening the robber that he dropped his booty and fled. Sunnyhair snatched the canary, when lo! before her stood a tall and hideous old woman.

"Wicked cat, indeed!" said the witch, "wicked girl, I should say! What do you mean by hurting my precious Tom! You are a heartless, cruel child, and you shall pay for this well. As long as you live you shall bear my curse. Now listen," she fairly screamed her rage, shaking her bony finger at poor little Sunnyhair, "from this moment your happiness shall be blighted!

Sweet of heart and fair to see,
Sharp and bitter thy tongue shall be!

Wicked cat, indeed! Wicked little vixen, begone from my sight!"

With these terrible words, the witch

vanished and left the child standing all alone in the garden with her canary in her hand. She was so dazed and bewildered that she could hardly believe it was not all a bad dream. As she walked thoughtfully home, she met her father. He put his arm about her and caressed her fondly, playfully pulling her curls as they sauntered towards the castle. Just before the door there was a rose bush quite covered with magnificent roses.

"How beautiful these roses are!"



"Begone from my sight!"

said the King. "I think they are the most perfect I have ever seen."

"I don't!" said the Princess decidedly. "I think they are a horrid color!" and then bit her lip, for a moment before she had admired them very much.

The King looked surprised, but said nothing, and they went in together to supper. The Princess tucked her napkin under her little round chin, and

smiled at the red juicy strawberries and cream in her golden saucer.

"What delicious berries!" said the King as he tasted his.

"Mine are not good at all," said Sunnyhair, "they're as sour as they can be!" but her face fell, for such a thought had not occurred to her.

"Very well," said the King sternly, "you need not eat them," and he motioned to a servant to take them away. "You may bring Her Highness some bread and milk."

Tears rolled down Sunnyhair's cheeks and she sobbed with disappointment, but she was a good little Princess and she did not want to displease her father, so she choked back her tears and ate her bowl of bread and milk bravely. Meanwhile the King's orchestra was playing some bright, merry music that Sunnyhair loved, and her little face brightened again with enjoyment, but her father made some pleasant remark about it, and the child broke out piteously:

"I don't like it at all! I wish they wouldn't play!"

This was more than the King could bear. "Sunnyhair," he said, "I don't understand what has come over you; you don't seem to be pleased with anything. You may go to bed at once, and I hope you will feel pleasanter in the morning."

Sunnyhair was borne sorrowfully away to bed, and the King was sorely puzzled as to what could ail the child; but this was only the beginning, for, do what he would, he could not please her, and day after day went by and she still found fault with everything that was done for her. At last one day she burst into tears and throwing herself into her father's arms, she told him all her strange story about the old woman and her angry words. He only half believed it, but as time went on he began to think it must be true, for whatever people said, her tongue always made a contrary answer. Even so, he could think of no way to men-

the trouble, and so the days lengthened into months and the months into years while dear Sunnyhair grew more and more hopelessly disagreeable.

The King loved her, for he remembered her as she had been, and he knew she could not help the change, but since no one else had ever heard the story of the wicked old witch, everybody thought her a very spoilt child, and said all manner of unkind things about her among themselves.

Meanwhile her face had grown very

creamy lace about her white throat; but when you looked at her, you saw only her eyes, for they were just the color of the gown she wore. As she strolled along, she saw a handsome prince riding by on a coal black charger. Instantly Sunnyhair thought to herself, "Oh, what a charming prince, how I wish he would come to see me!" and then she remembered that it could give her no pleasure, for he would go away just as all the other princes had. Sunnyhair had cared



"Fair Princess, what troubles you?"

sad, though she was more beautiful than ever. When strange princes who had never heard of Sunnyhair came from far-away countries, they thought her very lovely, and at once began to pay court to her. Then the Princess would look at them sweetly but answer them so petulantly that they very soon turned away in disgust.

One day the Princess was wandering in the garden. She made a pretty picture in pale blue with folds of

for none of the others, but this one was different, and as her heart ached, so her face was the very picture of woe. Just then the prince turned and caught sight of her and was struck with her great beauty. He had heard all about this princess, although he had never seen her.

"What a lovely creature," he thought, "but how inexpressibly sad she looks. I wonder what can be the matter! I can't think she is really as

dreadful as people say; I believe she is in trouble."

And as Prince Sweetnature rode along the dusty road, he kept thinking of that winsome little face with its look of despair until he could bear it no longer and turned and rode back towards the King's castle. When he reached the garden, he could not see the Princess anywhere; then all at once he spied a bit of blue at the farther end. He rode quickly till he came to a place where the wall was low and all covered with thick, green moss, and here the Princess was leaning, weeping as if her heart would surely break. Sweetnature rode straight up to the wall, and springing from his horse, bowed low before her, saying gently:

"Fair Princess, what troubles you?"

Sunnyhair looked tearfully up at him with her big, blue eyes, and when she saw who it was, a bright look of pleasure came over her face.

"Oh, my dear Prince," she said simply, "if you could only help me!"

"I will, Sunnyhair, I will, if it takes my life to do it!" replied Sweetnature, chivalrously.

"But there's no way, for when people talk to me, I always disagree with them, and no one ever understands, though somehow it seems as if you would!" said Sunnyhair trustfully, and then she told him the whole story and how unhappy she was.

"Why, Sunnyhair," said the Prince cheerfully, "that's not hard. I will say everything just opposite to what I really think, and then when you disagree with what I say, you will agree with what I think!"

"Oh," said Sunnyhair faintly, quite bewildered with so sudden a proposition.

"For instance," said Sweetnature, mischievously, "you hate me, you know you do!"

"Oh, no, I don't, I love you dearly!" cried Sunnyhair earnestly, and then

flushed rosy red at the bold thing she had said.

But Sweetnature with one bound had cleared the wall and caught Sunnyhair in his arms. There he held her while he kissed away her tears and saw the sadness fade and joy come into her face.

So the King gave his consent, and Sweetnature carried his bride home to his own country where he would be King some day. Everyone was told to say just opposite of what he meant when he was speaking to Sunnyhair, and everything went right merrily; and after a few years, the old witch, who had made Sunnyhair's life so wretched, died, and when she was dying, revoked her curse, for after her first fit of anger she had always been sorry. So King Sweetnature and Queen Sunnyhair lived happily ever after and ruled their people wisely and well.

Glad Tidings

By Minnie Iverson-Hodapp

IV

THE FADELESS GEM

"While youth and beauty sweetly twine
Their garlands round my head,
I'll seek at Wisdom's sacred throne,
The gems that never fade."

The greatest of all gifts, eternal life in the celestial kingdom, may be called the fadeless gem because it is rare and fair and everlasting. How shall we seek it? Ah, that is an interesting study.

According to divine revelation, there are four distinct steps to be taken in order to put ourselves on the right pathway to gain eternal life in the celestial kingdom.

First, we must believe with all our hearts in the goodness and kindness of God and in the truths His prophets have taught us. We must learn to think about these truths earnestly. We must believe them without a doubt. This is

to have faith, and is the first step.

Repentance follows faith and is called the "first fruits of faith." To repent is to forsake our sins and do them no more. This is the second principle of our gospel.

The third step or ordinance is baptism. The person being baptized is immersed or covered in the water as was our Savior.

Being made tidy and comfortable with dry clothing, then the elders of the Church place their hands upon his head and confer the gift of the Holy Ghost. The Holy Ghost thus conferred is a spirit of sweet comfort to help him to be pure and true.

The person now has his name placed upon the Record Book as a member of the Church. If he is worthy and continues so, he will always be a member of the Church—here and hereafter.

To you and me, who have partaken of baptism, comes the thought "O prove faithful, O prove faithful! God will bless the pure in heart."

How the Brass Plates were Obtained

By Wm. A. Morton

(See Frontispiece)

Laman returned and reported his failure to his brothers. They felt sorrowful, for failure invariably brings sorrow. Laman, Lemuel and Sam were discouraged; they were ready to give up and to return to their father. No so with Nephi. He believed with all his heart that the Lord had commanded his father to send his sons on this mission, and he just as firmly believed that the Lord would prepare the way so that they would be able to accomplish the work He had called them to perform. "The Lord's purposes fail not, neither are there any who can stay His hand." So when his brothers proposed that they return to their father, Nephi spurned the thought. With a voice ringing with faith and confidence he declared: "As the Lord liveth, and as we live, we will

not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us." Then Nephi proposed to his brothers that they go to their former home in Jerusalem, collect the gold and silver and precious things their father had, at the command of the Lord, left there, and tender them to Laban in exchange for the plates. Nephi's inspiring words revived hope in the hearts of his despairing brethren, and they decided to do as he had suggested. Nephi tried to impress his brethren with the importance of their mission—it was the will of the Lord that they should obtain the records, that they might preserve to their children the language of their fathers, and also the words which had been spoken by the holy prophets. The young men went to their deserted home, collected their father's riches, and proceeding to the residence of Laban, they offered the custodian of the brass plates the vast treasure in exchange for the plates. But the sacred record was not to be obtained in that manner. It was to be obtained by the help of the Lord, and in a way in which His Divine hand would be clearly seen and acknowledged.

The gold and silver and precious things proved a great temptation to Laban. He longed to possess the riches, but not at the sacrifice of the brass plates. He became angry, the spirit of murder took possession of him, he ordered the sons of Lehi out of his house, and calling his servants he ordered them to pursue the young men, to slay them, and to bring to him the riches they carried. Nephi and his brethren, on seeing themselves pursued by the servants of Laban, and finding themselves handicapped by the weight of the precious metals, cast the treasure aside and it fell into the hands of Laban's servants, who carried it to their master. Failure to get the plates, coupled with the loss of their riches, put Laman and Lemuel in a very angry mood. They denounced

their father and also their brothers. They were in the act of beating Sam and Nephi when an angel appeared upon the scene and sharply reproved them for their shameful conduct. The heavenly messenger directed the sons of Lehi to return to Jerusalem, assuring them that the Lord would deliver Laban into their hands. On nearing the city, Nephi requested his brethren to remain without the walls while he made another attempt to get the brass plates. As he approached the home of Laban, he beheld a man lying upon the ground. He went up to him and found that he was Laban, who had fallen in a drunken stupor. As Nephi looked down upon the prostrate form of the man who had tried to take his life, and also the lives of his brothers, and who had robbed them of their wealth, the Spirit of the Lord commanded the youth to slay Laban, for the Lord had delivered him into his hands. "It is better," said the Spirit, "that one man should perish, than that a nation should dwindle and perish in unbelief." Nephi was obedient to the Heavenly Voice, and after dressing himself in Laban's clothing

and girding on his armor, he proceeded towards the treasury of Laban. Seeing a servant, he commanded him to go to the treasury and to bring forth the brass plates. The servant obeyed, thinking the command came from his master, Laban. Nephi's brethren, on seeing a man whom they supposed to be Laban, coming toward them began to run. Nephi called to them and they stopped. Zoram, Laban's servant, on seeing his mistake, was about to run back, but was prevented from doing so by Nephi. The whole matter was explained to Zoram, and he decided to go with the sons of Lehi. There was great rejoicing when the young men returned, bringing with them the brass plates. Lehi examined the sacred record and found that it contained the five books of Moses—the first five books of the Bible—"also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets." Lehi also found on the plates a genealogy of his father, from which he learned that he was a descendant of Joseph, the son of Jacob.

The Sweetest Word

There are soft words murmured by dear, dear lips,
Far richer than any other;
But the sweetest word that the earth hath heard
Is the blessed name of "Mother."

O magical word! may it never die
From the lips that love to speak it;
Nor melt away from the trusting hearts
That even would break to keep it.

Was there ever a name that lived like this?
Will there ever be such another?
The angels have reared in heaven a shrine
To the holy name of "Mother."

—Selected

The Children's Budget Box

Mother

There is one whose love is greater
Than a mighty monarch's power,
And purer, sweeter, finer
Than the daintiest perfumed flower.

There is one who watches o'er us,
From infancy and through
The most trying scenes of childhood,
Proving constant, faithful, true.

There's a love for friends, and neighbors,
For our sister or our brother,

But we bow our heads in reverence
When we speak of dearest Mother.

Rulon Rose,
Box 54, North Logan, Utah.



La Rue Cowley

Age 13.

Byron, Wyo.

Mother

Though all our friends should forsake
us,

And leave us alone in the race,
There is one who will ever stand by us,
No matter what be the disgrace.

To her we may carry our secrets,
And receive her help, without price,
Knowing she will not desert us
When we are in need of advice.

May God bless and comfort our
Mother,

Who guards us from infancy on,
By whose influence we're ever guided,
By whose love we're ever made
strong.

Vernald W. Johns,

Age 15.

Bridge, Idaho.

My Mother

"My Mother! How I love her!
She's the best one in the world
To solace when in trouble,
With a heart as pure as gold.

My Mother! Yes, my mother!
She works with main and might;
She is the dearest mother
That ever has seen light.

My Mother! O my Mother!
She is so kind and true;
She's dearer than all others
Who care for me and you.

Jennie and Amy Heaton,

Ages 12 and 13

Moccasin, Ariz.



FOUNTAIN AT B. Y. U., PROVO



FOUNTAIN AT B. Y. U. IN WINTER

Photos by Geo. K. Lewis,

Age 14.

Provo, Utah.

Mother

I love the name of Washington,
I love my country, too;
But I hope there's none will think
That I'm disloyal or untrue

If I should say my tenderest love
Is given to another,
My helper in my times of need,
My truest friend—my mother.

I love the soldier brave and true,
Wherever you may find him,
Who keeps a spark warm in his heart
For loved ones left behind him.

I've one belief I do not think
Will change when I am older,
That the boy who loves his mother
best,
Will make the truest soldier.

Age 12.

Cecil Carmack.
Crofton, Kentucky.



Age 10.

By Jennie Jorgensen,
Logan, Utah.



Age 16.

Anna M. Lewis
468 N. Academy Ave.,
Provo, Utah

Mother

Who held me fondly in her arms
And magnified my baby charms,
And shielded me from all life's harms?
Just mother.

Who nursed me through measles and
mumps,
Who kissed the spot to cure the bumps
And cheered me when I had the
dumps?
Just mother.

And when I started into school
Who urged me to obey the rule
When others guy—to just keep cool?
Just mother.

And now that I am big and strong,
Who prays I may shun the wrong,
And be a *man* amidst the throng?
Just mother.

And should my country make the call,
Though heart should break and tears
might fall,
"Go—bravely face the cannon ball."
That's mother.

Age 14.

Terrell S. Rich,
Pingree, Idaho.

Busy Buzzing Bees

The busy buzzing bees
Are busy all the day
A-gathering sweet honey
For a future day.

And while they are a-working
All through their little minds
They repeat this little motto:
"Make honey while the sun shines."

Friends, this is a lesson,
And all through toil and strife
Let's not forget the busy bee
And his busy, active life.

And so while we are working'
All through this life sublime
Let's try and pattern after
The bee and this little rythme.
Lafayette Harris,
P. O. Box 105,
Age 12. Beaver, Utah.

Honorable Mention

Joyce Anderson, Glenwood, Utah.
Muriel Arbuckle, Woods Cross, Utah.
Afton Arbuckle, Woods Cross, Utah.
Elva Anderson, West Point, Utah.
Celia Anderson, West Point, Utah.
Phyllis Bean, Salt Lake City.
Rulon Brown, Scipio, Utah.
Sarah Berrett, Union, Utah.
Carlile Bradley, Preston, Nevada.
Nellie A. Bevins, Thatcher, Idaho.
Mary Buchanan, Venice, Utah.
Gladys Ballenger, New Plymouth, Idaho.
Octana Call, Woods Cross, Utah.
Jean Call, Downey, Idaho.
Eva Clegg, Elmo, Utah.
Leslie Dalton, Pinedale, Arizona.
Marion Davis, Salt Lake City.

Lorenzo Davis, Ashton, Idaho.
Alice Evans, Raymond, Canada.
Ruth Fisher, East Mill Creek, Utah.
Verna Hopkinson, Sunnyside, Utah.
Hazel Hoggan, Salt Lake City.
Rozella Hodges, Lewiston, Utah.
Samuel Horne, West Point, Utah.
Ida Pearl Ivie, Salina, Utah.
Margaret Jones, Tabby, Utah.
Charles C. Jones, Elmo, Utah.
Arvis Jensen, Lyman, Utah.
Cressie A. Loveridge, American Fork, Utah.
Valera Lee, Afton, Wyoming.
Ellis E. McConnell, Springfield, Idaho.
G. McLean, Cumberland, Wyoming.
Louise Overson, Leamington, Utah.
Aris Peart, Salt Lake City.
Florence Pectol, Torrey, Utah.
Orson Packham, Logan, Utah.
John Packer, Vernal, Utah.
Ivalue Perry, Perry, Utah.
J. A. Pulsipher, Elmo, Utah.
Milton Paxton, Murray, Utah.
Otto Sommerfeldt, Taylorsville, Utah.
William Starkey, Evanston, Wyoming.
Lloyd Wight, Tabiona, Utah.
Novine White, Tabiona, Utah.
Ines Western, Deseret, Utah.

SOLUTION OF APRIL PUZZLE

Names of Towns in Utah

- | | |
|------------------|------------|
| 1. American Fork | 4. Manti |
| 2. Price | 5. Logan |
| 3. Payson | 6. Garland |

Winners

1. Louise Black, Box 147, Arco, Idaho.
2. Cecil Carmack, Crofton, Kentucky.
3. Ruth Harris, Rexburg, Idaho.
4. Amy Heaton, Moccasin, Ariz.
5. Vernald W. Johns, Bridge, Idaho.
6. Miriam Lauritzen, Short Creek, Az.
7. Terrell S. Rich, Pingree, Idaho.
8. Rulon R. Rose, Box 54, No. Logan.
9. Charles H. Smith, Lewiston, Utah.
10. Esta Smith, Blackfoot, Idaho.



THE TIME OF BALLOONS

The Little Noah's Ark



"**Y**OU put the  back in the , said Dick to Dilly, "while I write my letter." Then he ran to  B. "Please," said he, "give me a sheet of , and some , and a ---I'm going to write to Papa."

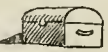
Grandma B. set them out on the , and Dick began to write. "O-oh!" he cried, next minute, holding up his . Grandma B. smiled, and  laughed, for right after the "Dear," instead of "Papa," there was a big . "Never mind," said Grandma B., "you'll do better next time," and she gave him another .

Then all was quiet, with only the soft scratching of Dick's . As Dilly put the last  in the , Dick

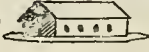
cried, "It's done!" "Read it," said Dilly. And this was the  Dick read. "Dear Papa: You never could guess what  and I have got! It's Sunday, and Grandma B. read us the



 story, and told us how you used to like it, and how you had a toy ark, with wood  and  and . And Dilly and I pulled the silver ,

and we both wished Santa to bring us a little Noah's  like yours. And Grandma B. played  right then. And, oh, Papa, she found us, in a ,



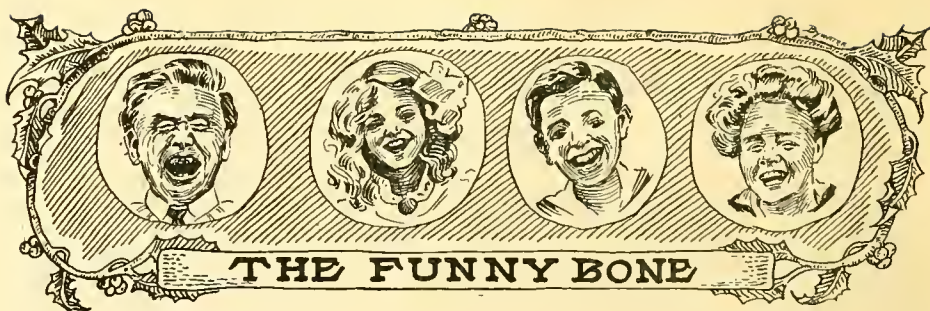
up in the attic, the very  you had when you were a boy! I set it on a big , for Mt. Ararat, and was just letting out the animals, when a  ran out of Mt. Ararat, and scared

 B. and  up on the trunk. So we had to come down-stairs. Then we took out all the , and set them up on the . And, oh, Papa, there are two of every kind but the  and the  --- and they are the most interestingest ones of all! And so, please, Papa, send us another  and another , so we may have two each. Dick. P.S.

I'm well, so's , and please send them in time for the Christmas ." Dilly said it was a good letter. So Dick folded it, and put it in an , and addressed it, and stuck on a  that Grandma B. gave him, and it was



ready to mail. Monday morning, Dick gave his letter to the , and it started on its way to Papa in the city.



Vertebraic

Teacher: "What is a spinal column?"

Small Boy: "A long, knotty bone running down the middle of your back; your head sits on one end, and you sit on the other."—Exchange.

A Relapse

Murphy was in the hospital and had undergone an operation. As he was recovering he remarked to the patient on his right: "I am thankful that's over."

"Oh!" exclaimed the patient, "at my operation the doctor left the scissors inside and I had to undergo the same again."

The patient on the left remarked that at his operation the sponge had been left and had to be gone over again.

Just as they had finished talking the doctor appeared at the door and asked: "Has any one seen my hat?"

It was then that Murphy fainted.

A Failure

"I had to be away from school yesterday," said Tommy.

"You must bring an excuse," said the teacher.

"Who from?"

"From your father."

"He ain't no good at making excuses; ma catches him every time."

Too Familiar

She laid her hand lovingly on her husband's shoulder. He started.

"My dear, would you mind not doing that?" he asked.

"Why do you object, dearie?" asked the wife.

"Well," replied the husband, "ever since we have owned a car, every time you do it, I think it is a traffic cop."—Ex.

A New Menu

Mistress: "What do we need for dinner?"

Servant: "Sure, ma'am, and I've tripped over the rug, an' we need a new set of dishes."—Philadelphia Evening Ledger.

Dangerous Predicament

Mrs. Mullins: "What's the matter, Mrs. Jones?"

Mrs. Jones: "Why, this young vermint 'as swallowed a cartridge, and I can't wallop 'im for fear it goes off."—London Answers.

Law-Abiding

"What are they moving the church for?"

"Well, stranger, I'm the mayor of these diggin's, an' I'm fer law enforcement. We've an ordinance what says no saloon shall be nearer than 300 feet from a church. I give 'em three days to move the church."

The Knittiest Woman

"I never saw a more industrious woman than that Mrs. Crum," the teacher remarked before the Kentucky mountain boys and girls gathered at the school dinner table. "Why, even when I meet her on the road she pulls her yarn and needles out of her pocket and goes to knitting."

Teacher's manifestations of surprise brought forth a volley of ejaculations from the children, each of whom had mother, aunt, or cousin who was equally ardent at wool working.

"Oh," exclaimed one little fellow, reaching the climax of the discussion, "I had a grandmother who was the knittiest woman I ever knowed. She used to take her knitting to bed with her and every few minutes she woke up and throwed out a pair o' socks!"

The Deseret News

THE HOME OF GOOD PRINTING



June Brides

If you are to be married in June *now* is the time to order your wedding stationery *because* paper and ink prices have been advancing steadily since the great war started, and may take another jump at any time. This applies to all grades of commercial paper, especially to the colored kinds.

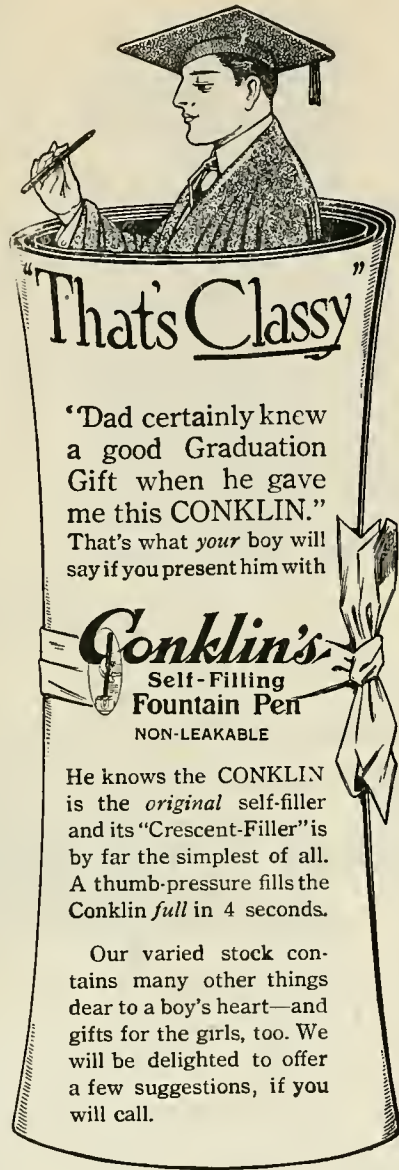
Our prices for *printing* have not yet been advanced.

Don't you think it would be wise to order your printing *now*?

We will be glad to show samples of the *latest* in all lines of Society and Commercial Stationery.

Mail orders will be promptly attended to. Address

THE DESERET NEWS,
Department of Job Printing,
Salt Lake City.



"That's Classy"

"Dad certainly knew a good Graduation Gift when he gave me this CONKLIN." That's what *your* boy will say if you present him with

Conklin's
Self-Filling
Fountain Pen
NON-LEAKABLE

He knows the CONKLIN is the *original* self-filler and its "Crescent-Filler" is by far the simplest of all. A thumb-pressure fills the Conklin *full* in 4 seconds.

Our varied stock contains many other things dear to a boy's heart—and gifts for the girls, too. We will be delighted to offer a few suggestions, if you will call.

We guarantee our Conklin Pens
to Satisfy

**Sunday School
Union Book Store**

44 East on So. Temple
Salt Lake City

Hart's LUNCH

Spotless cleanness, in and out of the Kitchen, accounts for the rapid popularity into which **HART'S Lunch** has grown.

154 Main St., Salt Lake
Phone, Main 154

and at

520 K and 1110 Eighth St.,
Sacramento



A Secret Revealed

*To have the children clean and gay
And happy for their tasks each day,
Let bubbly fragrant lather light
Of Jap Rose Soap help keep them bright.*

Jap Rose Soap

Makes the skin smooth and clear and the hair soft and pretty.

For free sample write **JAMES S. KIRK & CO., Dept. S, Chicago, U. S. A.**

Best Wishes to the Bride

About the best wish she can have is that her engagement and wedding rings shall come from our store, and that her wedding silver shall come in a box marked **BOYD PARK**. The mark of "Park" is a guarantee.

Our modest prices make buying easy.

BOYD PARK

FOUNDED 1862

MAKERS OF JEWELRY

166 MAIN STREET SALT LAKE CITY

A LIFETIME'S VALET Service ^{a month} 1c



At Your
Service

Press your trousers **EVERY DAY** of your life for less than 1 month's tailor's pressing bills, and look spic and span **ALWAYS**. Leahy's

Heatless Trouser Press
(U.S. Letters Patent No. 1,112,922)

makes a perfect knife-like crease in 15 minutes. Complete pressing in 2 to 3 hours. A Creaser, Presser, Stretcher and Hanger combined in one.

Preserve your trousers—no more hot irons to make shiny "pants" and destroy the original fibre of the cloth. Use the **HEATLESS** method—**first cost is the only cost**. Weight 20 oz. Of finest waterproof manila fibre board, with heavily nickel-plated clamps of finest-tempered spring steel. This

Wonderful Money-Saver

—no operating cost—cuts out all tailor's bills and saves trousers. Trousers pressed while you sleep or travel. WestPoint cadets all use heatless method

NEW TROUSERS for OLD

The **HEATLESS** method—no scorching iron—makes your trousers look like new daily. Average cost 1c a month. Money back if you want it. That's fair, isn't it?

AT YOUR DEALER'S—MAIL THE COUPON

One dealer sells 35,000. The country taken by storm—nothing like it since safety razor. **DEALER WRITE AT ONCE.**

Ten Days' FREE TRIAL Guaranteed

AUTO VACUUM FREEZER CO.—(TROUSER PRESS DEPT.)

464 W. BROADWAY NEW YORK CITY

Enclosed find \$1, for which please send me postpaid one LEAHY'S HEATLESS Trouser Press. If at the end of 10 days I do not wish to keep it, I will return it to you and you will return my dollar.

NAME _____

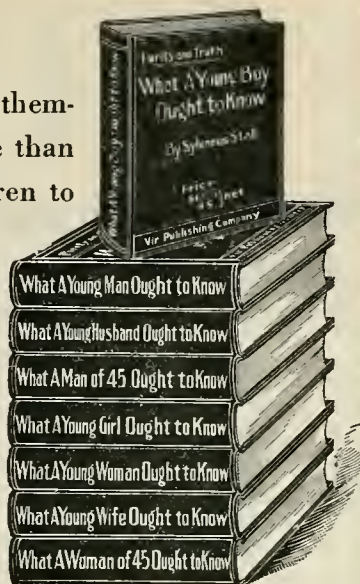
Address _____

(State whether slim or stout)

Understand Thyself

Children, Young People who understand themselves, are better able to meet the issues of life than are those who are ignorant. Help your children to understand the beauties and responsibilities of life. Help them to understand the forces that the Maker has planted within their beings. The books illustrated here will do the work for you.

Price \$1.00 per Copy—Postpaid



Sunday School Union Book Store

44 EAST ON SOUTH TEMPLE

SALT LAKE CITY

FARM IMPLEMENTS VEHICLES HARDWARE		50 STORES IN UTAH AND IDAHO
	DIRECTORS JOSEPH F. SMITH GEO. T. ODELL W. S. McCORNICK G. G. WRIGHT THOMAS R. CUTLER JAMES. H. MOYLE WILLIAM SPRY C. S. BURTON HEBER SCOWCROFT JAB. L. WRATHALL W. W. ARMSTRONG MALCOLM A. KEYSER R. P. MORRIS GRANT HAMPTON	

INSURE WITH

THE HOME FIRE INSURANCE COMPANY OF UTAH

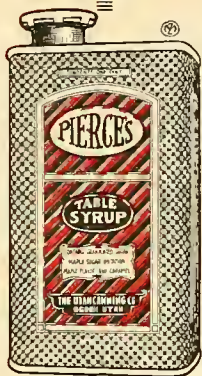
THE ONLY LOCAL FIRE INSURANCE COMPANY IN THE
INTER-MOUNTAIN REGION. UNSURPASSED
PROTECTION GIVEN

HEBER J. GRANT & CO., GENERAL AGENTS
SALT LAKE CITY, UTAH

HEBER J. GRANT, PRESIDENT
GEO. ROMNEY, VICE-PRES.
EDGAR S. HILL, TREASURER

MORACE G. WHITNEY, SECRETARY
GEO. J. CANNON, ASST. SECRETARY

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



*Breakfast is more delightful
when Hot Cakes are
served with*

Pierce's Table Syrup

Packed and Backed by
Utah Canning Company
The Daddy of 'Em All - Ogden since 1888

SUPREME BREAD, CAKES & CRACKERS

**If We Insist Today
You Will Insist
Tomorrow**



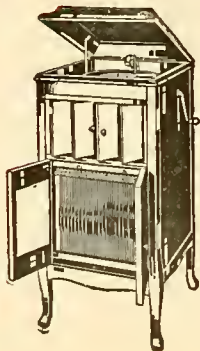
ARE MADE
ONLY
BY



**If We In-
sist Today, You
Will Insist Tomorrow**

THE MERCHANT'S BISCUIT CO.

A GRAFONOLA on FREE TRIAL!



*No Money Down
No C. O. D.
5 Days' Trial*

Send the Coupon Today

Gentlemen: Please send me Cat-
alog and FREE trial offer which
you mention in the Juvenile.

Name

Address

Send for our big catalogs and see just
which Grafonola you want. Prices \$15 up.
Select your records from a list of thousands.
We'll ship the outfit on trial. Hear the
great singers; the famous bands and orches-
tras. Laugh at the sayings of the funniest
comedians. Then send the outfit back,
if not satisfactory.

Daynes-Beebe Music Co.
ESTABLISHED 1860
61-3-5 MAIN ST. SALT LAKE CITY, UTAH
JOSEPH J. DAYNES, JR. PRESIDENT CAPITAL \$250,000.00
"OLDER THAN THE STATE OF UTAH"